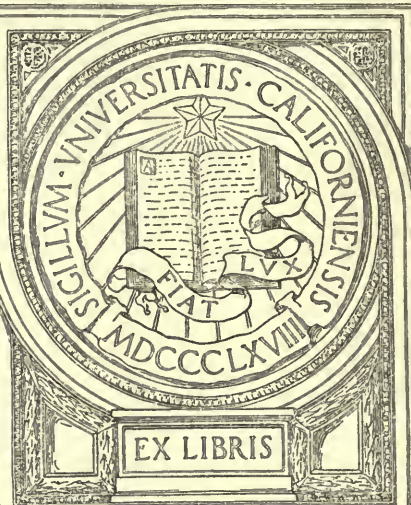


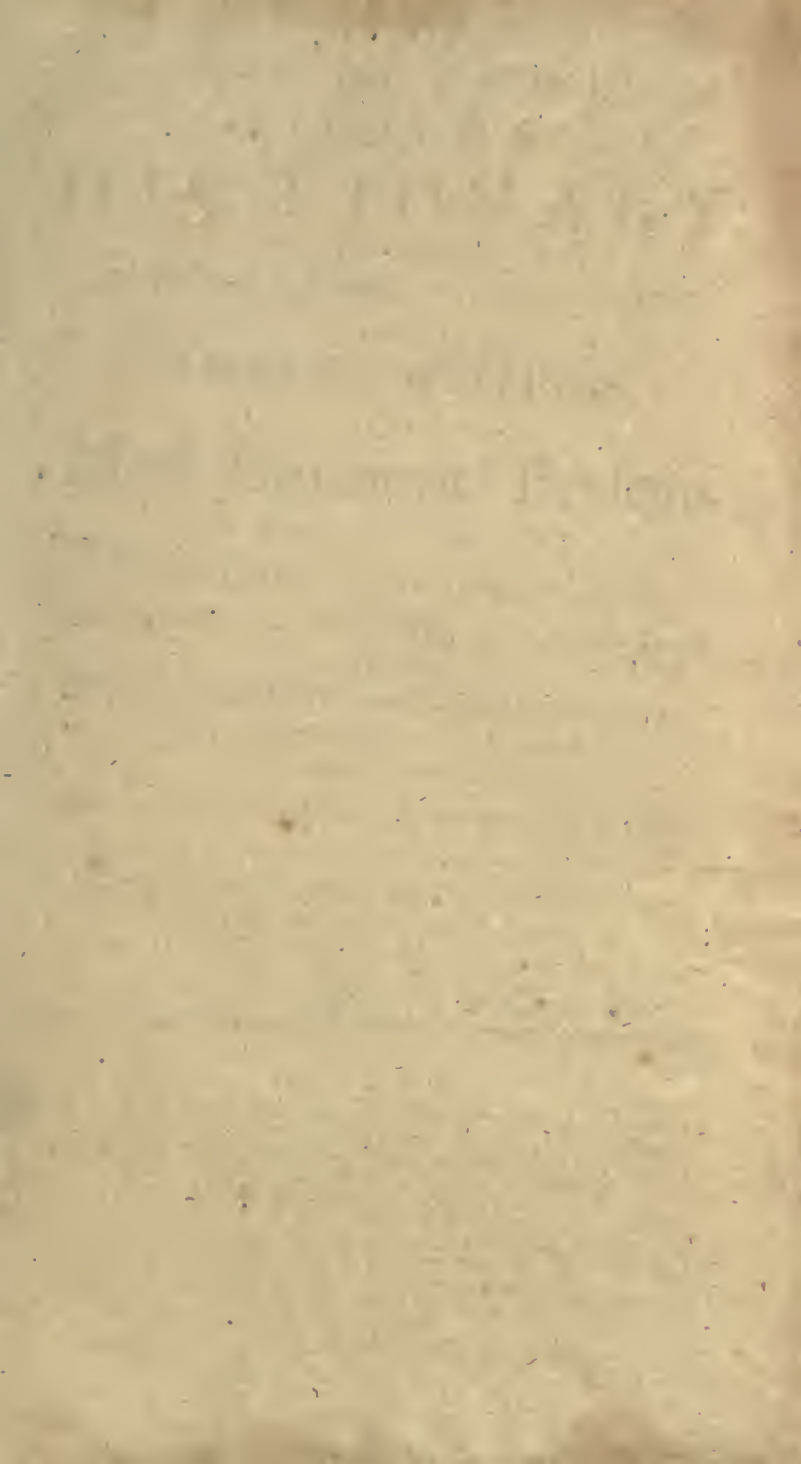
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1798.

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# NEW AND GENERAL BIOGRAPHICAL DICTIONARY.

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**E**ULER (LEONARD) was born at Basil, on the 14th of April 1707 [A]; he was the son of Paul Euler, and of Margaret Brucker (of a family illustrious in literature), and spent the first year of his life at the village of Richen, of which place his father was Protestant minister. Being intended for the church, his father, who had himself studied under James Bernouilli, taught him mathematics, with a view to their proving the ground-work of his other studies, and in hopes that they would turn out a noble and useful secondary occupation. But they were destined to become a principal one; and Euler, assisted and perhaps secretly encouraged by John Bernouilli, who easily discovered that he would be the greatest scholar he should ever educate, soon declared his intention of devoting his life to that pursuit. This intention the wise father did not thwart, but the son did not so blindly adhere to it, as not to connect with it a more than common improvement in every other kind of useful learning, insomuch that in his latter days men often wondered how with such a superiority in one branch, he could have been so near to eminence in all the rest. Upon the foundation of the Academy of Sciences at St. Petersburg, in 1723, by Catherine I, the two younger Bernouillis, Nicholas and Daniel, had gone thither, promising, when they set out, to endeavour to procure Euler a place in it: they accordingly wrote to him soon after, to apply his mathematics to physiology; he did so, and studied under the best naturalists at Basil, but at the same time, i. e. in 1727, published a dissertation on the nature and propagation of sound; and an answer to the question on the masting of ships, which the Academy of Sciences at Paris judged

[A] Eloge, by N. Fufs; from Maty's Review, March 1784.

worthy of the *accessit*. Soon after this, he was called to St. Petersburg, and declared adjutant to the mathematical class in the academy, a class, in which, from the circumstances of the times (Newton, Leibnitz, and so many other immortals having just ceased to live), no easy laurels were to be gathered. Nature, however, who had organized so many mathematical heads at one time, was not yet tired of her miracles; and she added Euler to the number. He indeed was much wanted; the science of the *calculus integralis*, hardly come out of the hands of its creators, was still too near the stage of its infancy not to want to be made more perfect. Mechanics, dynamics, and especially hydrodynamics, and the science of the motion of the heavenly bodies, felt the imperfection. The application of the differential calculus, to them, had been sufficiently successful; but there were difficulties whenever it was necessary to go from the fluxional quantity to the fluent. With regard to the nature and properties of numbers, the writings of Fermat (who had been so successful in them), and together with these all his profound researches, were lost. Engineering and navigation were reduced to vague principles, and were founded on a heap of often contradictory observations, rather than a regular theory. The irregularities in the motions of the celestial bodies, and especially the complication of forces which influence that of the moon, were still the disgrace of geometers. Practical astronomy had yet to wrestle with the imperfection of telescopes, inasmuch, that it could hardly be said that any rule for making them existed.—Euler turned his eyes to all these objects; he perfected the *calculus integralis*; he was the inventor of a new kind of calculus, that of sines; he simplified analytical operations; and, aided by these powerful help-mates, and the astonishing facility with which he knew how to subdue expressions the most intractable, he threw a new light on all the branches of the mathematics. But at Catherine's death the academy was threatened with extinction, by men who knew not the connection which arts and sciences have with the happiness of a people. Euler was offered and accepted a lieutenancy on board one of the empress's ships, with the promise of speedy advancement. Luckily things changed, and the learned captain again found his own element, and was named Professor of Natural Philosophy in 1733, in the room of his friend John Bernouilli. The number of memoirs which Euler produced, prior to this period, is astonishing [B], but what he

[B] On the theory of the more remarkable curves—the nature of numbers and series—the *calculus integralis*—the movement of the celestial bodies—the attraction of spheroidico-elliptical bodies—the

famous solution of the isoperimetrical problem—and an infinity of other objects, the hundredth part of which would have made an ordinary man illustrious.

did

did in 1735 is almost incredible. An important calculation was to be made, without loss of time; the other academicians had demanded some months to do it. Euler asked three days—in three days he did it; but the fatigue threw him into a fever, and the fever left him not without the loss of an eye, an admonition which would have made an ordinary man more sparing of the other. The great revolution, produced by the discovery of fluxions, had entirely changed the face of mechanics; still, however, there was no complete work on the science of motion, two or three only excepted, of which Euler felt the insufficiency. He saw, with pain, that the best works on the subject, viz. “Newton’s Principia,” and “Herman’s Phoronomia,” concealed the method by which these great men had come at so many wonderful discoveries, under a synthetic veil. In order to lift this up, Euler employed all the resources of that analysis which had served him so well on so many other occasions; and thus uniting his own discoveries to those of other geometers, had them published by the academy in 1736. To say that clearness, precision, and order, are the characters of this work, would be barely to say, that it is, what without these qualities no work can be, classical of its kind. It placed Euler in the rank of the first geometricians then existing, and this at a time when John Bernouilli was still living. Such labours demanded some relaxation; the only one which Euler admitted was music, but even to this he could not go without the spirit of geometry with him. They produced together the essay on a new theory of music, which was published in 1739, but not very well received, probably, because it contains too much geometry for a musician, and too much music for a geometrician. Independently, however, of the theory, which is built on Pythagorean principles, there are many things in it which may be of service, both to composers, and to makers of instruments. The doctrine, likewise, of the *genera* and the modes of music is here cleared up with all the clearness and precision which mark the works of Euler. In 1740, his genius was again called forth by the academy of Paris (who, in 1738, had adjudged the prize to his paper on the nature and properties of fire) to discuss the nature of the tides, an important question, which demanded a prodigious extent of calculations, and an entire new system of the world. This prize Euler did not gain alone; but he divided it with Maclaurin and D. Bernouilli, forming with them a triumvirate of candidates, which the realms of science had not often beheld. The agreement of the several memoirs of Euler and Bernouilli, on this occasion, is very remarkable. Though the one philosopher had set out on the principle of admitting vortices, which the other rejected, they not only arrived at the same end of the jour-

ney, but met several times on the road; for instance, in the determination of the tides under the frozen zone. Philosophy, indeed, led these two great men by different paths; Bernouilli, who had more patience than his friend, sanctioned every physical hypothesis he was obliged to make, by painful and laborious experiment. These Euler's impetuous genius scorned; and, though his natural sagacity did not always supply the loss, he made amends by his superiority in analysis, as often as there was any occasion to simplify expressions, to adapt them to practice, and to recognize, by final formulæ, the nature of the result. In 1741, Euler received some very advantageous propositions from Frederic the second (who had just ascended the Prussian throne), to go and assist him in forming an academy of sciences, out of the wrecks of the Royal Society founded by Leibnitz. With these offers the tottering state of the St. Petersburg academy, under the regency, made it necessary for the philosopher to comply. He accordingly illumined the last volume of the "*Melanges de Berlin*," with five essays, which are, perhaps, the best things in it, and contributed largely to the academical volumes, the first of which was published in 1744. No part of his multifarious labours is, perhaps, a more wonderful proof of the extensiveness and facility of his genius, than what he executed at Berlin, at a time when he contrived also that the Petersburg acts should not suffer from the loss of him. In 1744, Euler published a complete treatise of isoperimetrical curves. The same year beheld the theory of the motions of the planets and comets; the well-known theory of magnetism, which gained the Paris prize; and the much-amended translation of Robins's "*Treatise on Gunnery*." In 1746, his "*Theory of Light and Colours*" overturned Newton's "*System of Emanations*;" as did another work, the, at that time triumphant, "*Monads of Wolfe and Leibnitz*." Navigation was now the only branch of useful knowledge, for which the labours of analysis and geometry had done nothing. The hydrographical part alone, and that which relates to the direction of the course of ships, had been treated by geometers conjointly with nautical astronomy. Euler was the first who conceived and executed the project of making this a complete science. A memoir on the motion of floating bodies, communicated to the academy of St. Petersburg in 1735, by M. le Croix, first gave him this idea. His researches on the equilibrium of ships furnished him with the means of bringing the stability to a determined measure. His success encouraged him to go on, and produced the great work which the academy published in 1749, in which we find, in systematic order, the most sublime notions on the theory of the equilibrium and motion of floating bodies, and on the resistance

of fluids. This was followed by a second part, which left nothing to be desired on the subject, except the turning it into a language easy of access, and divesting it of the calculations which prevented its being of general use. Accordingly, in 1773, from a conversation with admiral Knowles, and other assistance, out of the "*Scientia Navalis*," 2 vols. 4to. was produced, the "*Theorie complete de la Construction et de la Manœuvre des Vaisseaux*." This work was instantly translated into all languages, and the author received a present of 6000 livres from the French king: he had before had 300l. from the English parliament, for the theorems, by the assistance of which Meyer made his lunar tables.

And now it was time to collect, into one systematical and continued work, all the important discoveries on the infinitesimal analysis, which Euler had been making for 30 years, and which lay dispersed in the memoirs of the different academies. This, accordingly, the Professor undertook; but he prepared the way by an elementary work, containing all the previous requisites for this study. This is called "*An Introduction to the analysis of infinitesimals*," and is a work in which the author has exhausted all the doctrine of fractions, whether algebraical or transcendental, by shewing their transformation, their resolution, and their development. This introduction was soon followed by the author's several lessons on the "*calculus integralis*" and "*differentialis*." Having engaged himself to count Orlow, to furnish the academy with papers sufficient to fill their volumes for twenty years after his death, the philosopher is likely to keep his word, having presented seventy papers, through Mr. Goloskin, in the course of his life, and left two hundred and fifty more behind him; nor is there one of these that does not contain a discovery, or something that may lead to one. The most ancient of these memoirs form the collection then published, under the title of "*Opuscula Analytica*." Such were Euler's labours, and these his titles to immortality! His memory shall endure till Science herself is no more! Few men of letters have written so much as Euler; no geometrician has ever embraced so many objects at one time, or has equalled him, either in the variety or magnitude of his discoveries. When we reflect on the good such men do their fellow-creatures, we cannot help indulging a wish (vain, alas! as it is) for their illustrious course to be prolonged beyond the term allotted to mankind. Euler's, though it has had an end, was very long and very honourable; and it affords us some consolation for his loss, to think that he enjoyed it exempt from the ordinary consequences of extraordinary application, and that his last labours abounded in proofs of that vigour of understanding, which marked his early days, and which he pre-

served to his end. Some swimings in the head, which seized him on the first days of September 1783, did not prevent his laying hold of a few facts, which reached him through the channel of the public papers, to calculate the motions of the aerostatical globes; and he even compassed a very difficult integration, in which the calculation had engaged him [c]. But the decree was gone forth: on the 7th of September he talked with Mr. Lexell, who had come to dine with him, of the new planet, and discoursed with him upon other subjects, with his usual penetration. He was playing with one of his grandchildren at tea-time, when he was seized with an apoplectic fit. "I am dying," said he before he lost his senses, and he ended his glorious life a few hours after, aged seventy-six years, five months, and three days. His latter days were tranquil and serene. A few infirmities excepted, which are the inevitable lot of an advanced age, he enjoyed a share of health, which allowed him to give little time to repose. Euler possessed, to a great degree, what is commonly called erudition; he had read all the Latin classics; was perfect master of ancient mathematical literature, and had the history of all ages, and all nations, even to the minutest facts, ever present to his mind. Besides this, he knew much more of physic, botany, and chemistry, than could be expected, from any man who had not made these sciences his peculiar occupation. "I have seen," says Mr. Fufs, "strangers go from him with a kind of surprise mixed with admiration; they could not conceive how a man, who, for half a century, had seemed taken up in making and publishing discoveries in natural philosophy and mathematics, could have found means to preserve so much knowledge, that seemed useless to himself, and foreign to the studies in which he was engaged. This was the effect of a happy memory, that lost nothing of what had ever been entrusted to it; nor was it a wonder that the man who was able to repeat the whole *Æneis*, and to point out to his hearers the first and last verses of every page of his own edition of it, should not have lost what he had learned, at an age when the impressions made upon us are the strongest [d]. Nothing can equal the ease

[c] This reminds us of the illustrious Boerhaave, who kept feeling his pulse the morning of his death, to see whether it would beat till a book he was eager to see was published, read the book, and said, "Now the business of life is over."—Such men seem not to die, but to be translated to the place where they resume their occupations.

[d] "Another proof of the strength of his memory and imagination deserves to be related. Being engaged in teach-

ing his grandchildren geometry and algebra, and obliged, in consequence, to initiate them in the extraction of roots; he was obliged to give them numbers, which should be the powers of other numbers; these he used to make in his head; and one night, not being able to sleep, he calculated the six first powers of all the numbers above twenty, and, to our great astonishment, repeated them to us several days after."

with

with which, without expressing the least degree of ill-humour, he could quit his abstruse meditations, and give himself up to the general amusements of society. The art of not appearing wise above one's fellows, of descending to the level of those with whom one lives, is too rare in these days not to make it a merit in Euler to have possessed it. A temper ever equal, a natural and easy cheerfulness, a species of satirical wit, tempered with urbane humanity, the art of telling a story archly, and with simplicity, made his conversation generally sought. The great fund of vivacity, which he had at all times possessed, and without which, indeed, the activity we have just been admiring could not have existed, carried him sometimes away, and he was apt to grow warm; but his anger left him as quickly as it came on, and there never has existed a man to whom he bore malice. He possessed a precious fund of rectitude and probity. The sworn enemy of injustice, whenever or by whomsoever committed, he used to censure and attack it, without the least attention to the rank or riches of the offender.—Recent examples of this are in the recollection of all who hear me. As he was filled with respect for religion, his piety was sincere, and his devotion full of fervour.—He went through all his christian duties with the greatest attention. Euler loved all mankind, and if he ever felt a motion of indignation, it was against the enemy of religion, particularly against the declared apostles of infidelity. He defended revelation against the objections of these men, in a work published at Berlin, in 1747. He was a good husband, a good father, a good friend, a good citizen, a good member of private society!

“ Euler was twice married, and had thirteen children, four of whom only have survived him. The eldest son is well known as his father's assistant and successor; the second is physician to the empress; and the third is a lieutenant-colonel of artillery, and director of the armory at Sesterbeck. The daughter married major Bell. From these children he had 38 grandchildren, 26 of whom are still alive. Never have I been present at a more touching sight than that exhibited by this venerable old man, surrounded, like a patriarch, by his numerous offspring, all attentive to make his old age agreeable, and enliven the remainder of his days, by every species of kind solicitude and care. It would be vain for me to attempt to describe to you these touching scenes of domestic felicity; several of you have yourselves been eye-witnesses of them; you, especially, gentlemen, who make it your boast to have had him for your master. Here we stand, five of us in number! has there ever existed a man of letters, who could glory himself in having seen so many of his scholars the members of so learned

a society [E]? Why is not it given us to testify to the world at large the tender and eternal affection we all of us feel for him, both as a master and a man? an affection but faintly portrayed in the feeble drawing I have been able to make of his numerous excellences. Weep, then, over him, with the sciences, who owe him so much; with the academy, who never yet suffered so great a loss; with his family, of which he was the glory and the support. My tears shall mingle with yours, and the remembrance of the benefits I personally received be ever present to my mind."

The catalogue of his works in the printed edition follows, and makes 50 pages, 14 of which contain the MS. works.—The printed books consist of works published separately, and works to be found in the several Petersburg acts, in 38 volumes, (from 6 to 10 papers in each volume)—in the Paris acts—in 26 volumes of the "Berlin acts" (about 5 papers to each volume):—in the "Acta Eruditorum," in two volumes;—in the "Miscellanea Taurinensia;"—in vol. IX. of the society of Ulyssingue—in the "Ephemerides de Berlin;" and in the "Memoires de la Societé Œconomique for 1766."

EULOGIUS, a pious and learned patriarch of Alexandria, who succeeded John IV. in the year 581. He was united in close friendship with St. Gregory the Great, and wrote against the Novatians and many other heretics of his time. He died in 608.

EULOGIUS the Martyr, of Cordova. He was a zealous supporter of the christians against their persecutors, the Saracens of Spain, by whom at length he was beheaded in 859, after being elected archbishop of Toledo, but before he had received consecration. Works of his still extant are, 1. A Memorial of the Saints, a history of some martyrs. 2. Apology for the Martyrs. 3. An Exhortation to Martyrdom.

EUMATHIUS, or Eustathius, Macrembolites, a Greek writer of Erotic or amatorial Compositions, particularly the loves of Ismenias and Ismene, whose age is very uncertain. See Fabricius Bibl. Græc. b. vi. c. vi. p. 814. vol. vi. He has been sometimes confounded with Eustathius, bishop of Thessalonica, the commentator on Homer, &c.

[x] "Properly speaking, there are eight members of the academy who were instructed by Mr. Euler, to wit, Mr. J. A. Euler, Kotelnikow, Roumouisky, Krafft, Lexell, Inschodfow, Golovin, and myself, but three were abroad when I spoke.

"O, my dear friends, and brothers, from whose eyes I beheld the tear of sen-

sibility drop fast as I was reading this address, which my heart had dictated to me, on that day I could only grasp your hands, for grief had entirely bereft me of my voice; but I shall never forget this token of your sincere affliction, and it gives me pleasure to do this public justice to the love ye then shewed towards our dear and incomparable master."

EUMENES,

**EUMENES**, a Greek general, a commander of eminence under Alexander the Great, and one of the most worthy of his successors. We have his life written both by Plutarch and Cornelius Nepos, with many interesting anecdotes scattered among the remains of antiquity. He had served Philip during his life, and afterwards was in such favour with Alexander, that he gave him in marriage Barsine, a sister of his own wife of the same name. After the death of Alexander, Eumenes acquired great power in Asia, but having to contend with the force and ambition of Antigonus, he was, after much brave resistance, overpowered by him about 316 A. C., delivered up to him by the treachery of his soldiers, and finally put to death by that conqueror. The dread Antigonus entertained of this formidable enemy, prevailed over his generosity, and when he was asked by his soldiers how their prisoner was to be kept, he said, "like an elephant or a lion." After his death, Antigonus granted his body to his friends, permitted them to burn it, and having gathered his ashes into a silver urn, allowed them to be sent to his wife and children. The Argyraspides, who had betrayed Eumenes, received the punishment of their treason from the enemy they had served, being all destroyed by order of Antigonus. Eumenes possessed all the qualities which compose a hero in war, and a good and wise man in peace: a rigorous probity, and a sense of honour which made him the most faithful of subjects while he served a prince, and the most generous of enemies when he contended with his equals. If any survivor of Alexander was worthy to succeed him, it was Eumenes.

**EUMENES I.** King of Pergamus, succeeded his uncle Philetærus the eunuch, the first king of that place, in the year 263. A. C. and reigned 22 years, being succeeded by his brother Attalus I. He was a staunch friend to the Romans, and consequently hated by Hannibal, who was in his time attacking them in the first Punic war.

**EUMENES II.**, son of Attalus the first, and nephew to the former, succeeded his father in the year 197, A. C. and assisted the Romans against Antiochus the Great, king of Syria, and Perseus, the last king of Macedon. He reigned 38 years, and was succeeded by his brother Attalus II. surnamed Philadelphus. Eumenes, says Polybius, had a great and noble soul in a weak and delicate body. He had a noble desire of reputation, and was remarkable for his beneficence. The mutual love between him and his brother, was so remarkable, that it is cited as an example by ancient moralists, and gave the name abovementioned to his brother Attalus.

**EUMENIUS.** A famous orator in the court of Constantius Chlorus, who about the year 297, spoke a panegyric to that

that emperor and his brother Constantius, which is still extant among the *Panegyrici Veteres*. In the same work is also an oration of this author for the restoring of schools. When he died seems to be uncertain.

EUNAPIUS [F], a native of Sardis in Lydia, flourished in the fourth century, under the emperors Valentinian, Valens, and Gratian. He was a celebrated sophist, a physician, and no inconsiderable historian. He was brought up by Chrysanthius, a sophist of noble birth, who was related to him by marriage; at whose request he wrote his book "Of the lives of the philosophers and sophists," in which he frequently shews himself an enemy to christianity. He wrote a history of the Cæsars, which he deduced from the reign of Claudius, where Herodian left off, down to that of Arcadius and Honorius. Photius speaks with approbation of this history; only complains, that he all along treats the christian emperors very injuriously, while he is so partial to the heathen, as even to prefer Julian to Constantine the Great. He inveighed also severely against the monks, whom he charged with pride and insolence, under the mask of austerity; and ridiculed, very profanely no doubt, the relics of holy martyrs. This history is lost; but the loss is the better to be borne, because we have the substance of it in Zosimus, who is supposed to have done little more than copy it. We have no remains of Eunapius, but his "Lives of the sophists," except a small fragment of his history, which is printed at the end of some editions of the lives: though Fabricius is of opinion, that this fragment belongs to another Eunapius, who lived somewhat earlier.

EUNOMIUS, an heresiarch of the 4th century, was born at Dacora, a town of Cappadocia; and was the son of a peasant: but not relishing a country life, he went to Constantinople, and afterwards to Alexandria, where he became the disciple and secretary of Ætius. He was abundantly more subtle than his master, as well as more bold in propagating the doctrines of his sect, who have since been called Eunomians. He then returned to Antioch, where he was ordained a deacon by Eudoxus, bishop of that place; but being sent to defend Eudoxus against Basil of Ancyra, before the emperor Constantius, he was seized upon the road by the partisans of Basil, and banished to Mide, a town of Phrygia. He returned to Constantinople, and in 360 was made bishop of Cyzicum by his protector Eudoxus, who advised him to conceal his doctrines: but Eunomius was incapable of following this advice, and gave so much disturbance to the church by the intemperance of his zeal, that Eudoxus himself, by the order of Constantius, was

obliged to depose him from his bishopric, and he was that very year banished again. He retired to a house which he had in Chalcedonia, where he concealed the tyrant Procopius in 365; and, being accused by the emperor Valens of having afforded shelter to his enemy, was by him banished a third time to Mauritania. Valens, bishop of Mursa, got him recalled; and he was next banished to the isle of Naxos, for disturbing the peace of the church. He again returned to Chalcedonia; but Theodosius the Elder obliged him to quit that place, and sent him first to Halmyris, a desert of Mœsia near the Danube, and afterwards to Cæsarea of Cappadocia: where, however, the inhabitants would not suffer him to continue, because he had formerly written against Basil, their bishop. Tired at length with being tossed about, he petitioned to retreat to the place of his birth; where he died very old about 394, after having experienced great variety of sufferings.

Eunomius wrote many works: and his writings were so highly esteemed by his followers, that they thought their authority preferable to that of the gospels [C]. The greatest part of his works are lost: there is however, besides two or three small pieces, "a confession of his faith" still remaining, which Cave took from a MS. in archbp. Tenison's library, and inserted into his "Historia Literaria [H];" of which we will here give the substance, that the English reader may know what those doctrines were, which created so much trouble, and drew such persecutions upon this their zealous advocate: "There is one God uncreate and without beginning: who has nothing existing before him; for nothing can exist before what is uncreate; nor with him, for what is uncreate must be one; nor in him, for God is a simple and uncompounded being. This one, simple, and eternal being, is God the creator and ordainer of all things: first indeed and principally of his only begotten Son, and then through him of all other things. For God begot, created, and made the Son only, by his own direct operation and power, before all things and every other creature; not producing however any other being like himself, nor imparting any of his own proper substance to the Son: for God is immortal, uniform, indivisible, and therefore cannot communicate any part of his own proper substance to another. He alone is unbegotten; and it is impossible that any other being should be formed of an unbegotten substance. He did not use his own substance in begetting the Son, but his will only: nor did he beget him in the likeness of his substance, but according to his own good pleasure. He then created the Holy Spirit, the first and greatest of all spirits, by his own

power indeed and operation mediately, yet by the immediate power and operation of the Son. After the Holy Spirit, he created all other things in heaven and in earth, visible and invisible, corporeal and incorporeal, mediately by himself, by the power and operation of the Son, &c. &c."

**EUPHEMIA**, (**FLAVIA**, **ÆLIA**, **MARCIA**), wife of the emperor Justin the first, who married her in the year 518. She was originally a slave, of what country is unknown, but was concubine to Justin before he married her. She died before the emperor, about the year 523; but without children. She owed her elevation to her fidelity, and the sweetness of her disposition.

**EUPHEMIUS**, patriarch of Constantinople, after Flavitas, about the year 489. He was involved in contests with the popes, Gelasius and others, on the subject of erasing or preserving certain names on the sacred lists of saints called *Diptycha*, and, the pope being supported by the emperor Anastasius, the patriarch was banished to Ancyra in 495, where he died in 515.

**EUPHORION**, the son of Polynnestus of Chalcis in Eubœa, a Greek poet and historian, born, according to Suidas, in the 26th olympiad, at the time when Pyrrhus was defeated by the Romans, which brings it to the third year of that olympiad, the year before Christ 274. Though ill made and of a fallow complexion, he was beloved by Nicia, the wife of Alexander the king of his country. Towards the latter end of his life he grew rich, and became librarian to Antiochus the Great, king of Syria, at the time of whose accession he was turned fifty years of age. The time of his death is uncertain. He wrote in heroic verse: some few fragments are still extant. Cicero speaks of his compositions as obscure: but he was highly esteemed by the emperor Tiberius, who imitated his style, and placed statues of him in the libraries of Rome. There was also another *Euphorion*, a son of Æschylus, who gained prizes at Athens for some posthumous tragedies of his father's; and wrote a few himself: and another, author of some Greek epigrams in the *Anthologia*, who flourished in the 126th olympiad.

**EUPHRATES**, a heretic of the second century, founder of the sect of Ophites or Serpentarians, one of whose dogmas was "that the serpent by which our first parents were deceived, was either Christ himself or Sophia (wisdom) concealed under that form," for which reason they paid a kind of divine honours to certain serpents kept for that purpose. In most points he adhered to the Oriental or Gnostic philosophy of two opposite principles, with the *Æons*, and other dreams of those sects. There were also two philosophers of this name, one a Platonist under Perdiccas, the other a Stoic under Adrian.

EUPHRA-

EUPHRANOR, an excellent sculptor and painter of Athens, flourished about 362 years before Christ. He wrote several volumes on the art of colouring, and on symmetry, which are lost. His conceptions were noble and elevated, his style masculine and bold: and he was, according to Pliny, the first who signalized himself by representing the majesty of heroes. Among his most celebrated paintings were the twelve Gods, the battle of Mantinea, and Theseus. With respect to the latter, he used to say, that the Theseus of Parrhasius had been fed with roses, but his with beef.

EUPOLIS, an Athenian comic poet, who flourished about the year 435 before Christ, in the time of the old comedy. His play of Numenæ was acted in this year, his Flatterers about 420. Many others of his pieces are known by name, but only fragments of any of them remain. Of his death various accounts are given. Some say that he was thrown into the sea, by order of Alcibiades, for writing the *Baptæ* against him; others, that he was shipwrecked in a military expedition in the Hellespont, which produced, says Suidas, a decree, that no poet should perform military service. He obtained seven prizes in the theatres of Athens. His first drama was produced at the age of seventeen.

EVREMOND St. (CHARLES de St. Denis, lord of) a celebrated French wit, was descended from one of the best families in Normandy, and born at St. Denis le Guast, April 1, 1613. Being a younger son, he was designed for the gown; and, at nine years of age, sent to Paris to be bred a scholar. He was entered in the college of Clerimont; and continued there four years, during which he went through grammar-learning and rhetoric. He went next to the university of Caen, in order to study philosophy; and, having continued there one year, returned to Paris, where he pursued the same study one year longer in the college of Harcourt. He distinguished himself no less in the academical exercises, than by his studies; and excelled particularly in fencing, insomuch, that "St. Evremond's pass" became famous among the swordsmen. As soon as he had completed his philosophical, and other exercises, he began to study the law: but, whether his relations had then other views, or his own inclination led him to arms, he quitted that study, after he had followed it a twelvemonth; and was made an ensign before he was full sixteen. When he had served two or three campaigns, he obtained a lieutenant's commission; and had a company of foot given him, after the siege of Landrecy.

A military life did not hinder him from cultivating philosophy and the belles lettres. He had also no mean opinion of  
the

the law, which he thought not only useful, but even necessary to a gentleman; and ever delighted much in cultivating it. He signalized himself in the army by his politeness and by his wit, as much as by his bravery. He was at the siege of Arras in 1640; and the year following obtained a commission in the horse, which gave him fresh opportunities of distinguishing himself. These accomplishments recommended him to all the great men of his time; and the duke of Enguien was so charmed with his conversation, that he made him lieutenant of his guards, for the sake of having him constantly near his person. In 1643, after the campaign of Rocroy, he wrote a kind of satire against the French Academy, which was published in 1650 with this title, "The comedy of the academicians for reforming the French tongue." He served in the campaign of Friburg in 1644; and the next year received a dangerous wound in the knee, at the battle of Nortlingen. After the taking of Furnes in 1646, the duke of Enguien appointed him to carry the news to court; and, having at the same time opened to him his design of besieging Dunkirk, charged him to propose it to cardinal Mazarin, and to settle with him all that was necessary for the execution of so great an undertaking. He was so dextrous in the management of this commission, that the minister consented to all the duke desired.

In 1648, he lost the post which he had near the prince of Condé; for this was the duke's title after his father's death. The occasion of it was an offence he had given to the prince, by being too satyrical. The prince loved raillery, but could not always pardon it. The year after he went to Normandy, to see his family. The duke of Longueville, who had declared against Mazarin, used all endeavours to engage St. Evremond of his party; offering him the command of his artillery. This he refused to accept, as he tells us himself, in a satire intitled, "The duke of Longueville's retreat to his government of Normandy;" a piece with which Mazarin was so extremely pleased, that in his last sickness he several times engaged St. Evremond to read it to him. In 1650, he followed the court to Havre de Grace, in company with the duke of Candale. In this journey he had a long conversation with that noble personage, which he afterwards committed to paper; and in which he joined, to the judicious counsels he gave his friend, the characters of the courtiers with whom he was most intimate. The civil war broke out in 1652; and the king, being acquainted with his merit and bravery, and knowing besides that he had constantly refused to be employed against the court, made him a mareschal de camp, or major-general; and the next day gave him a warrant for a pension

of 3000 livres a year. He served afterwards under the duke of Candale in the war of Guienne; but, upon the reduction of that province, was committed by cardinal Mazarin to the Bastile, where he continued two or three months. Some jests against the cardinal in a company where St. Evremond was, and in which he had no greater share than the rest, were the pretence for his confinement. But the true reason was, that he was suspected to have given the duke of Candale some advice displeasing to the cardinal. Yet, when St. Evremond went to return him thanks after his enlargement, the cardinal told him very obligingly, that "he was persuaded of his innocence; but that a man in his situation was obliged to hearken to so many reports, that it was very difficult for him to distinguish truth from falsehood, and not to do injustice sometimes to an honest man."

In 1654, he served in Flanders: during which campaign, being one day at dinner with the marshal d'Hocquincourt, he was witness to the conversation that general had with father Canaye, a jesuit, then director of the hospital of the king's army: which he found so entertaining, that he committed it to writing some time after, and it is now in his works. In 1657, he fought a duel with the marquis de Force; and, though all possible care was taken to keep it secret, the court had notice of it, which obliged him to retire into the country, till his friends had obtained his pardon. In 1659, he served in Flanders, till the suspension of arms was settled between France and Spain: and afterwards accompanied Mazarin; when he went to conclude a peace with Don Luis de Haro, the king of Spain's first minister. He had promised the marquis of Crequi, afterwards marshal of France, to give him a particular account of the whole negotiation: and therefore, as soon as the peace was signed, he wrote a long letter to the marquis, in which he shewed, that the cardinal had sacrificed the honour and welfare of France to his own private interest; and treated him in a very satyrical manner. This letter falling afterwards into the hands of some of the cardinal's creatures, though some time after his death, it was represented as a state-crime; and he was obliged to fly to Holland, where he arrived in 1661. He had taken a tour into England, the year before, with the count of Soissons, who had been sent over by the king of France to compliment Charles II. upon his restoration; and there had made many friends. He did not therefore stay any long time in Holland, but passed over into England; where he was received with great respect, and admitted into the friendship of the duke of Buckingham, and other persons of distinction.

In England he wrote many pieces, which, with the rest of his works, have been several times printed. In 1665, he was seized with a disorder, which threw him into a sort of melancholy, and greatly weakened him; upon which he was advised to go to Holland, where he visited some learned men and celebrated philosophers, who were then at the Hague, particularly Heinius, Vossius, and Spinoza. He afterwards resolved to see Flanders, and spent some time at Breda, where negotiations for peace were carried on between England and Holland; went from thence to Spa and Brussels; and, in his return to the Hague, passed through Liege. He had now made up his mind to pass the remainder of his days in Holland; when Sir William Temple delivered letters to him from the earl of Arlington, informing him, that king Charles desired his return to England. Upon this, he crossed the sea once more; and the king gave him a pension of 300*l.* a year. He could not however forget his own country; and made several attempts to procure leave to return, but in vain. After the peace of Nimeguen in 1679, he wrote an epistle in verse to the king of France, in which he indirectly asked leave to return to his native country; but it proved ineffectual.

Upon the death of Charles II. in 1685, he lost his pension; and, as he could not rely on the affection of king James, though that prince had shewn himself extremely kind to him, he desired his friends to renew their endeavours to procure his return. The marshal de Crequi advised him to write to the king, and promised to deliver his letter; but it had no more effect than the epistle in verse. In 1686, the earl of Sunderland proposed to king James to create for him a place of secretary of the cabinet, whose province should be to write the king's private letters to the foreign princes. The king approved the plan; but St. Evremond thought it did not become him to accept such an office. The revolution was advantageous to him. The prince of Orange had been very kind to him in Holland; and, when he came to be king of England, gave him very substantial marks of his favour. He often took him into his parties of pleasure, and loved to converse with him; to hear him talk of the great generals he had seen in France, and of the military transactions to which he had been witness. St. Evremond had now resolved to finish his days peaceably in England, when he received letters from the count of Grammont, acquainting him, that he might return, and would be well received. But he returned for answer, that the infirmities inseparable from old age would not permit him to undertake such a journey, nor was he disposed to leave a country where he lived very agreeably. "He liked, he said, to be with people who were used to see his wen." In 1697,

he wrote a little piece against the abbot Renaudot, on the subject of Bayle's dictionary. Sept. 1703, he was seized with a strangury, of which he died the 9th of that month, in his 95th year. He was interred in Westminster-abbey, where a monument was erected to his memory by his friends, with a Latin epitaph, in which he is highly praised. He was never married.

St. Evremond had blue, lively, and sparkling eyes, a large forehead, thick eye-brows, a handsome mouth and an expressive smile, in short, an agreeable and ingenuous countenance. Twenty years before his death, a wen grew between his eye-brows, which afterwards increased to a considerable bigness; but was no way troublesome to him. His behaviour was civil and engaging, his humour ever gay and merry; but he had a strong inclination to satire. His friend, the dutchess of Mazarin, who also lived for sometime in England, used jocularly to call him "the old satyr." He always spoke of his disgrace with the firmness of a gentleman; and whatever strong desire he might have to see his country again, he never solicited it in a mean or cringing manner. Though he did not pretend to rigid morals, yet he had all the qualities which are supposed to constitute a man of honour; was just, generous, grateful, full of goodness and humanity. As for religion, he always professed the Romish, in which he was born; though he has been suspected of being a free-thinker. Bayle, who would wish to have it thought so, tells us, in one of his letters, that it was publicly known, he used no assistance either of minister or priest, to prepare him for death; and that it was said, the envoy from the court of Florence actually sent to him an ecclesiastic, who, asking him whether he would be reconciled, received for answer, "With all my heart: I would fain be reconciled to my stomach, which no longer performs its usual functions." But this seems inconsistent with what is said of his care not to jest on religious subjects. I have seen verses, continues Bayle, which he wrote fifteen days before his death; and his only regret was, that he was reduced to boiled meats, and could no longer digest partridges and pheasants. Another author informs us, that he was more affected with the death of the dutchess of Mazarin, with whom he had lived in the most unreserved friendship, than with the approach of his own; for he shewed no regret of life, though he had made the pursuit of pleasures his principal study for above fifty years [1]. But whatever might be his sentiments of religion, he never let fall any loose expressions about it: nor could he bear that it should be made a subject of mirth.

[1] Reflections on the death of free-thinkers, &c. By Mons. Deslandes.

“Common decency,” he said, “and the regard due to one’s fellow-creatures, will not suffer it.”

In order to complete his character, we will here add that which he drew for himself in 1696; and sent to the count of Grammont, together with that nobleman’s epitaph, who had been dangerously ill, but was then perfectly recovered. “If,” says he, “after having read the epitaph, you have the curiosity to know him that made it, I will give you his character: He is a philosopher equally remote from superstition and impiety: a voluptuary, who has no less aversion for debauchery, than inclination for pleasure: one who never felt the pressure of indigence, and who was never acquainted with plenty. He lives in a condition despised, by those who have every thing, envied by those who have nothing, relished by those who make reason the foundation of their happiness. When he was young, he hated profuseness; being persuaded, that wealth is necessary for the conveniences of a long life. Now he is old, he can hardly endure thriftiness; being of opinion, that want is little to be dreaded, when a man has but little time left to be miserable. He is well pleased with nature, and does not complain of fortune. He hates vice, is indulgent to frailties, and laments misfortunes. He searches not after the failings of men, with design to expose them; he only finds out the ridiculous in them for his own diversion. He has a secret pleasure in perceiving this himself: he would have yet a greater in discovering it to others, were he not checked by discretion. Life, in his opinion, is too short to read all sorts of books, and to burden one’s memory with a multitude of things at the expence of one’s judgement. He does not apply himself to the most learned writers, in order to acquire knowledge; but to the most rational, to fortify his reason. Sometimes he chuses the most delicate, to render his own taste so; sometimes the most agreeable, to give the same turn to his own genius. It remains, that I describe him such as he is in friendship and in religion. In friendship, he is more constant than a philosopher, and more sincere than a younger man of good-nature without experience: as to religion,

Justice and charity supply the place  
Of rigid penance and a formal face.  
His piety, without inflicted pains,  
Flows easy, and austerity disdains.  
God only is the object of his care,  
Whose goodness leaves no room for black despair:  
Within the bosom of kind providence  
He places his repose, his bliss, and sure defence.”

There have been several editions of his works; but the best is that of Amsterdam 1726, in five volumes 12mo, together with

with two volumes more in the same size, intituled, "A curious collection of the best pieces attributed to St. Evremond, and of several pieces by other hands:" to all which is prefixed his life, exactly as well as copiously written by Des Maizeaux. Several of his pieces had been translated into English, though very incorrectly: but we have an accurate translation of the whole published by Des Maizeaux, 1726, seven vols.; the second edition of which was printed at London in 1728, in three volumes 8vo.

EURIPIDES, the tragic poet, was born of a creditable Athenian family; especially on his mother Clito's side, whom Suidas reports to have been nobly descended, though Aristophanes in jest calls her a cabbage-seller, and Valerius Maximus has recorded it in earnest [κ]. He was born in the island Salamis, whither his father and mother had fled, with a great many other eminent families of Athens, upon the formidable invasion of Greece by Xerxes: and his birth is supposed to have happened in the first year of the 75th Olympiad, 480 years before Christ. His name is supposed to have been formed from the *Euripus*, or narrow sea, in which the battle of Salamis was fought. It is said, that while his mother was with child, her husband Mnesarchus consulted the oracle of Apollo, to know what he might hope for; and that he received these verses in answer:

"Happy Mnesarchus! heaven designs a son:  
The listening world shall witness his renown,  
And with glad shouts bestow the sacred crown."

Euseb. Præp. Evan. v. 33.

Mnesarchus, interpreting this promise of the oracle no higher, than that his son should win the prize in the Olympic games, took care to educate him in the same manner with those whom the Greeks designed for athletæ or wrestlers: but Euripides, though he made so good a progress in these feats of the body, as to gain the crown at the Athenian sports in honour of Ceres and Theseus [L], had always much greater thoughts in his head: and therefore, while his father was labouring to have him perfect in the palæstra, made a nobler choice for himself, being a constant auditor of Anaxagoras in philosophy, and Prodicus in rhetoric; and diverting himself in the mean time with painting; which some will have to have been at first his profession. It is not probable, that Euripides learnt morality of Socrates, as Gellius reports; Socrates was ten or twelve years younger than Euripides, and therefore is more likely to have profited by him.

[κ] Arist. in Theſmophor.—V. Max. L. iii. 4.

[L] Aul. Gellius, xv. 20.

The occasion of his applying himself to dramatic poetry was the extreme danger his master Anaxagoras had incurred by his philosophy: who, under the accusation of despising the public gods, was banished from Athens by the fury of the mob, and had good fortune to escape with his life. He was then eighteen; but his works will evidently shew, that he did not afterwards lay aside the study of morality and physics. He wrote a great number of tragedies, which were highly esteemed both in his life-time and after his death: and Quintilian, among many others, doubted whether he was not the best of the tragic poets. “Sophocles and Euripides,” says he, “have far excelled Æschylus in tragedy. Many people question, which of these two poets in their different manner deserves the preference; but as this bears no relation to what I am now writing upon, I shall leave it undetermined. However, there is no one but must own, that Euripides will be of much more use to those who are intended to plead: for his diction, which is censured by such as think there is more sublimity in the grave, majestic, and sonorous style of Sophocles, comes nearer to that of an orator. He likewise abounds with moral reflections; and is almost equal to the sages, when he treats on the same subject with them. In his manner of reasoning and replying, he may be compared to the most renowned orators at the bar. He charms all, when he attempts to raise the passions; and, when he would raise pity, he is inimitable [M].”

It has been wondered, that the Roman poets should celebrate Sophocles, Æschylus, and Thespis, as Virgil, Propertius, and Horace have done, yet should make no mention of Euripides: but the reason assigned for this omission is, that the syllables which compose his name were not suited to hexameter verse, and not that they thought him inferior, at least to Æschylus and Thespis. Varro relates, that out of the 75 tragedies written by him, five only gained the victory; yet observes, that most of those who conquered him were wretched poetasters. This is not to be wondered at; for at that time, perhaps more than in the present [N], cabal pronounced the fate of compositions; and the basest arts were employed, in order to procure the favour of the judges. In the mean time, his pieces were prodigiously applauded; and nothing can better demonstrate the high esteem they were in, than the service they did to the Athenians in Sicily. The Athenian army under the command of Nicias suffered all the calamities that ill fortune in war can produce. The victors made a most cruel advantage of their victories: but although they treated the Athenian soldiers with so much inhumanity, yet they were extremely kind to such as

[M] Institut. orator, lib. x. c. 1.

[N] Aul. Gellius, lib. xvii. c. 4.

could repeat any verses of Euripides. "We are told," says Plutarch, "that many, who returned safe to their country, kindly saluted Euripides, declaring that they had been restored to their liberty, for teaching their victors such verses of his as they remembered; and that others, who roamed up and down, had meat and drink given them, in return for singing his verses [O]."

It was almost impossible for two great poets, such as Sophocles and Euripides, who were contemporary, and aspired to the same glory, to love one another, or to continue long in friendship. Accordingly they quarrelled; and Athenæus relates several particulars of their enmity, which are no way honourable to them. Nevertheless, Sophocles discovered a great esteem for Euripides, when he heard of his death: he caused a tragedy to be represented, in which he himself appeared in a mourning habit, and made his actors take off their crowns. Aristophanes took great pleasure in ridiculing Euripides in his comedies, which perhaps might give him more uneasiness than his quarrel with Sophocles. There are many strong passages in his tragedies against women: on which account he acquired the name of a woman-hater; yet he married when he was only three and twenty years old, and had three sons. The dissolute life of this first wife forced him to divorce her, and he married a second, who proved at least as disorderly. Though Suidas has distinguished Euripides by the title of woman-hater, yet Athenæus calls him a woman-lover. He assures us, that this poet was very fond of women, and that Sophocles hearing somebody say, that he bore a mortal hatred to them; "I own he does," says Sophocles, "in his tragedies, but he is passionately fond of them in bed [P]." Agreeably to this notion of his chastity, some authors say, that desirous to make use of the privilege allowed of marrying two wives, he took two together, but made so ill a choice, that they quite wore out his patience, and raised in him an aversion to the whole sex [Q].

It was about a year after the Sicilian defeat, when he left Athens, and went to the Macedonian court. Some say that the reason of his going thither was, because, having caught his wife in bed with an actor, he was ashamed of shewing his face at Athens. But this seems an idle story, and there is no occasion to have recourse to any such supposition. Archelaus, king of Macedonia, was fond of learned men, invited them to his court by acts of munificence, gave them a most gracious reception, and often raised them to very high honours. He did so by Euripides, whom, if Solinus may be credited, he made his

[O] In Vit. Nicææ.

[P] Ath. lib. xiii.

[Q] Aul. Gell. lib. xv. c. 20.

prime minister [R]. Nothing can be a more express proof of the high esteem Archelaus had for him, than his behaving to Decamnichus, who one day reproached him with having a stinking breath: to whom the poet replied, "My mouth has reason to stink, since so many secrets have rotted in it [s]." But Archelaus, not thinking Euripides sufficiently revenged by this answer, delivered Decamnichus up to him, in order that he might expiate the affront by being soundly lashed. The advanced age of Euripides, and the chastity which many writers ascribe to him, should restrain us from believing too hastily the amorous adventures which are said to have befallen him in Macedon. He was seventy-two, when he went to that court, and it has always been acknowledged, that he never was inclined to unnatural amours. He had passed but few years there, when an unhappy accident concluded his life. He was walking in a wood, and, according to his usual manner, in deep meditation; when, unfortunately meeting with Archelaus's hounds, he was by them torn to pieces. Every account gives him the same end, though it differs from the rest in some minute circumstances. Some indeed relate that he was pulled to pieces by women, to revenge the honour of their sex; but this is a fable, copied from that of Orpheus, who is said to have been destroyed by Bacchanals. It is not certain, whether his death happened by chance, or through envy of some of the courtiers. Archelaus, however, buried him with great magnificence; and not contented with solemnizing his funeral obsequies, he also cut his hair, and assumed all the marks of grief. The Athenians were so moved with his death, that the whole city went into mourning; and one of his friends, named Philemon, declared that, could he be persuaded that the dead enjoy a sense of things, he would hang himself, in order to be with Euripides. He was near seventy-five years old when he died; and, notwithstanding the aspersions recorded by Athæneus, he was, according to the best accounts, a man of great gravity and severity in his conduct, and regardless of pleasures.

He is, of all writers, the most remarkable for having interspersed moral reflections and philosophical aphorisms in his dramatic pieces; and, it is generally thought, he has done it too frequently. Though he had the fate of Anaxagoras before his eyes, yet he was not always so well guarded about his maxims as he should have been. He hazarded one, relating to the sanctity of an oath, which brought him to danger. It is this in his *Hippolytus*: "My tongue has sworn, but still my mind is free." For this verse he was impeached of impiety, as teaching and defending perjury; but it does not appear that he was punished for

[2] Cap. 20.

[s] Stobæus, serm. 39.

it. The answer he made to the accuser is left on record by Aristotle [r]: "that it was a very unreasonable thing to bring  
 " a cause into a court of judicature, which belonged only to  
 " the cognizance of a theatre, and the liberty of a public  
 " festival; that, when these words were spoken on the stage,  
 " there went along with them some reason to justify them, and  
 " that he was ready to justify them, whenever the bill should  
 " be preferred in the right place." Another time he incensed the audience highly, by making Bellerophon dogmatize too gravely in favour of avarice; so highly, that they would have driven the actor from the stage, if Euripides himself had not appeared, and besought them to have a little patience, by assuring them, that they would soon see the unhappy end of the miser, whose maxims had so strongly disgusted the audience. This we learn from Seneca [u]. Plutarch relates, that at another time such offence was taken at the two first verses of his Menalippus, which seemed to doubt the existence of Jupiter himself [w], that he was forced to change them: and others have concluded him to be an atheist, from impious speeches uttered in his plays. But, in answer to all these, we may ask, whether any thing can be more absurd, than to ascribe to the author of a tragedy the sentiments he puts into the mouths of his characters? His last editor Barnes observes, that, to support the character of Sisyphus, he was obliged to make him reason as an atheist; and that therefore Plutarch had no just cause to suspect there the artifices of an author, of giving vent to his own thoughts under another man's name. "I wonder  
 " very much," says Barnes, "what it was could make so  
 " great a man believe, that Euripides had delivered his senti-  
 " ments craftily in the person of Sisyphus; and that this  
 " should be our tragic poet's opinion, since no man ever  
 " had a deeper sense of religion than Euripides, as is manifest  
 " from numberless passages in his works; and it very justly  
 " suited the character of Sisyphus to speak impiously, as I  
 " observed on Bellerophon [x]."

He used to shut himself up in a gloomy cave, and there compose his works. This cave was in the isle of Salamis, and Aulus Gellius [y] had the curiosity to go into it. He composed his verses with great difficulty. He one day complained to the poet Alcestis, that in the three last days he had been able to write but three verses, though he had laboured with all his might. Alcestis observed, with an air of high vanity, that he had written an hundred with the utmost ease. "Ay, but," says Euripides, "you don't consider the difference: your verses

[r] Rhetor. i. iii. c. 15.

[u] Epist. 115.

[w] In Amatorio.

[x] Not in Sisyph. Frag. p. 492.

[y] Lib. xv. 20.

“are made to live no longer than these three days, whereas mine are to continue for ever.” The works of Euripides, as well as Sophocles, were transmitted to king Ptolemy, when he was founding the Alexandrian library: and the circumstance is thus related by Galen: “King Ptolemy,” says he, “sent to the Athenians to borrow the original manuscripts of Sophocles, Æschylus, and Euripides, in order to transcribe them for his library; laying down in their hands fifteen talents of silver, by way of security. Upon receipt of the books, he took care to have them written out on the fairest parchment, and set off with the richest ornaments: and then, keeping the originals, he sent the copies to Athens, with this message, viz. that the king had desired the city to accept of those books, and of the fifteen talents which he had left in their hands: that they had no reason to be angry, since, if he had neither sent them the originals nor the copies, he had done them no injury, inasmuch as they themselves, by taking a security, supposed it a sufficient reparation for the loss [z].”

There are now extant but nineteen of his tragedies, and part of a twentieth; though Suidas says, that he composed ninety-two. Suidas says also, that, according to others, he wrote seventy-five only; but Barnes found the titles of eighty-four. There had been five editions of all his plays, in Greek, with Latin versions; and that of Cambridge by Joshua Barnes, 1694, in folio, has been accounted the best. This editor added the Scholia, and all the fragments he could find, with notes, and a life of Euripides, abounding with erudition. But an edition has lately, (1778), been published from the Clarendon press at Oxford, with all the necessary care of having collated Mss. with learned notes, and the Latin version amended, by Samuel Musgrave, M. D.: which edition, there is reason to believe, is far more correct than any of the former. It is in four volumes, 4to. [A]. Three single plays (the “Supplices Mulières,” and the two “Iphigeniæ”) had before been incomparably well edited by Mr. Markland; and by the laudable labours of Mr. Woodhull and Mr. Potter, the English language can now boast of two good poetical translations of Euripides.

EURYDICE, wife of Amyntas II. king of Macedon, mother of Alexander, Perdiccas, and Philip the Great; also of a daughter named Euryone. This queen, whose life seems to have been only a succession of crimes, plotted the death of her

[z] Galen. Op. vol. v. p. 196.

[A] Beck, a German critic, has since published an edition in three volumes 4to, containing all the notes of Barnes, with those also of Musgrave, and many new ones from himself.

husband, meaning to reward her accomplice with her hand and the crown, but her plots were happily detected, and betrayed by her daughter. Amyntas, however, spared her life. After the death of Amyntas, her two elder sons, who succeeded to the crown, fell martyrs to her cruelty and ambition: her third son, Philip, had wisdom to guard himself against her plots, and reigned securely. This was Philip, the father of Alexander the Great.

EURYDICE, wife of Philip, surnamed Arrhidæus, a natural son of Philip, who for a few years after the death of Alexander the Great had the title of king. He was, however, very weak, and Eurydice was the active person. But Olympias, mother of Alexander, prevailing, by her order Arrhidæus and his wife were put to death. The latter had the liberty of choosing her death, and preferred the cord to the dagger or the bowl.

EUSDEN (LAWRENCE), descended from a good family in Ireland, and son of Dr. Eusden, rector of Spotsworth in Yorkshire, was educated at Trinity College, Cambridge; after which he went into orders; and was for some time chaplain to Richard Lord Willoughby de Broke. His first patron was the celebrated Lord Halifax, whose poem "On the Battle of the Boyne," Eusden translated into Latin. He was also esteemed by the duke of Newcastle, on whose marriage with lady Henrietta Godolphin he wrote an Epithalamium, for which, upon the death of Rowe, he was by his grace (who was then lord chamberlain, and considered the verses as an elegant compliment) preferred in 1718 to the laureatship. He had several enemies; and, among others, Pope, who put him into his *Dunciad*; though we do not know what provocation he gave to any of them, unless by being raised to the dignity of the laurel. Cooke, in his "Battle of the Poets," speaks thus of him:

"Eusden, a laurel'd bard, by fortune rais'd,

"By few been read, by fewer still been prais'd," &c.

And Oldmixon, in his "Art of Logic and Rhetoric," p. 413, is not sparing of his reflexions on the poet and his patron. His censures, however, are plainly those of a disappointed competitor. And perhaps great part of the ridicule, which has been thrown on Eusden, may arise from his succeeding so ingenious a poet as Rowe. That he was no inconsiderable versifier, the poems he has left will evince; and, as his moral character appears to have been respectable, the duke acted a generous part in providing for a man who had conferred an obligation on him. The first-rate poets were either of principles very different from the government, or thought themselves too distinguished to undergo the drudgery of an  
annual

annual Ode. Eusden, however, seems to have been but little known before his preferment, if we judge by the manner in which he is mentioned in the duke of Buckingham's "Session of the Poets:"

"In rushed Eusden, and cried, who shall have it,  
 "But I the true laureat, to whom the king gave it?  
 "Apollo begg'd pardon, and granted his claim,  
 "But vow'd that till then he ne'er heard of his name."

In some old book, which the compiler of this article cannot recollect, it is observed, that Eusden set out well in life, but afterwards turned out a drunkard, and besotted his faculties away. He died at his rectory at Coningsby, Lincolnshire, the 27th of September, 1730; and left behind him in MS. a translation of the works of Tasso, with a life of that poet. Some of his best poems may be seen in Nichols's "Select Collection."

EUSEBIA (AURELIA), the wife of the emperor Constantius. A woman of excellent genius and erudition, but strongly addicted to the Arian heresy: in support of which she exerted all her influence over her husband, which was considerable. Few of the empresses had been so handsome, scarcely any so chaste. She prevailed on Constantius to give his sister Helena to Julian, and to name him Cæsar. Many virtues are allowed her by historians, and among others those of compassion and humanity. Yet they accuse her of endeavouring, by potions, to render her sister-in-law Helena barren, because she was so herself, and of causing the murder of her infant, because that project failed. She died about the year 360, much regretted by her husband; according to some authors, in consequence of medicines she took to remove sterility.

EUSEBIA, abbess of St. Cyr, or St. Saviour, at Marseilles. Of her is related by French writers the legend told in England of an abbess of Coldingham, that she cut off her nose to secure herself from ravishers, and that her nuns followed the example. This is said to have happened in 731, when the Saracens invaded Provence. The catastrophe of the tale in both countries is, that the ladies were murdered by the disappointed savages.

EUSEBIUS, surnamed Pamphilus, from his friendship with Pamphilus the Martyr, an eminent ecclesiastical historian, was born in Palestine, about A. D. 267. Cave thinks it probable, that he was born at Cæsarea [B]; but we are not certain as to the place of his birth. We have no account who were his parents, nor who his masters: but he tells us himself, that

[B] Cave, Hist. literar.—Dupin, Nouvell. Bibl.—Hen. Valesius de vit. & script. Euseb. prefixed to his edition of Eccles. hist.

he was educated in Palestine, and saw Constantine there, while he travelled through that country in the retinue of Diocletian. He was ordained priest by Agapius, bishop of Cæsarea, where he contracted an intimacy with Pamphilus, an eminent presbyter of that church. During the persecution under Diocletian [c], he exhorted the Christians to suffer resolutely for the faith of Christ; and particularly assisted his friend Pamphilus, who suffered martyrdom after two years imprisonment. In the time of the same persecution, he went to Tyre, where he was an eye-witness of the glorious combats of the five Egyptian martyrs. He was likewise in Egypt and at Thebais, where he saw the admirable constancy of many martyrs of both sexes. He has been reproached with having offered incense to idols in this persecution, in order to free himself from prison. This imputation was fixed upon him by Potomon, bishop of Heraclea, at the council of Tyre: for, if we believe Epiphanius, that bishop, seeing Eusebius sitting in the council, cried out, "Is it fit, Eusebius, that you should sit, and that the innocent Athanasius should stand to be judged by you? Who can bear such things as these? Tell me, were not you in prison with me during the time of the persecution? I lost an eye in defence of the truth; but you are maimed in no part of your body, nor did you suffer martyrdom, but are whole and alive. By what means did you escape out of prison, unless you promised our persecutors that you would do the detestable thing, and perhaps have done it?" Epiphanius adds, that Eusebius, hearing this, rose and broke the assembly, saying, "If, when you are out of your own country, you say such things against us, it is certain that your accusers must be in the right: for, if you exercise your tyranny here, you will do it with much more assurance in your own country." Valesius observes, from the above-cited passage of Epiphanius, that those persons are mistaken, who relate that Eusebius had sacrificed to idols, and that it was openly objected to him in the council of Tyre; since Potomon did not charge him with it, but only grounded a suspicion on his being dismissed safe and whole. Besides, as Cave very properly remarks, had he really sacrificed, the discipline of the church was then so rigid, that he would have been degraded from his orders; at least, would never have been advanced to the episcopal dignity.

When the prosecution was over, and peace restored to the church, Eusebius was elected bishop of Cæsarea in Palestine, in the room of Agapius, who was dead; and this was about the year 313. He had afterwards a considerable share in the contest relating to Arius, priest of Alexandria; whose cause

[c] De Vit. Constantin. lib. i.

he, as well as other bishops of Palestine, defended at first, upon a persuasion that Arius had been unjustly persecuted by Alexander, bishop of Alexandria. He not only wrote to that bishop in favour of Arius, but likewise, not being able to procure his restoration, permitted him and his followers to preserve their rank, and to hold in their churches the ordinary assemblies of the faithful, on condition that they should submit to their bishop, and intreat him to restore them to communion. He assisted at the council of Nice, held in 325, and made a speech to the emperor Constantine, at whose right-hand he was placed, when he came to the council. He at first refused to admit of the term *CONSUBSTANTIAL*; and the long and formal opposition which he made to it occasioned a suspicion that he was not altogether sincere, when he subscribed, as he did at length, to the Nicene creed. About 330, he was present at the council of Antioch, in which Eustathius, bishop of that city, was deposed: but though he consented to his deposition, and was elected to the see of Antioch in his room, he absolutely refused it; and when the bishops wrote to Constantine to desire him to oblige Eusebius to consent to the election, he wrote also to the emperor, to request him that he would not urge him to accept of it: which Constantine readily granted, and at the same time commended his moderation. Eusebius assisted at the council of Tyre held in 335 against Athanasius; and at the assembly of bishops at Jerusalem, when the church was dedicated there. He was sent by those bishops to Constantine, to defend what they had done against Athanasius: and it was then, that he pronounced his panegyric upon that emperor, during the public rejoicings in the 30th year of his reign, which was the last of his life. He was honoured with very particular marks of Constantine's esteem: he frequently received letters from him, several of which are inserted in his books; and he was often invited to the emperor's table, and admitted into private discourse with him. When Constantine [D] wanted copies of the scriptures, for the use of those churches which he had built at Constantinople, he committed the care of transcribing them to Eusebius, whom he knew to be well skilled in those affairs: and when Eusebius dedicated to him his book "concerning Easter," he ordered it immediately to be translated into Latin, and desired our author to communicate as soon as possible the other works of that nature which he had then in hand.

Eusebius did not long survive Constantine, for he died about 338, according to Dupin; or 340, according to Valesius. He wrote several great and important works, of which among those that are extant we have, 1. "Chronicon:" divided into two parts,

and carried down to A. D. 325; in which, not long before the council of Nice, Cave supposes this work to have been finished. The first part, which is at present extremely mutilated, contains an history of the Chaldeans, Assyrians, Medes, Persians, Lydians, Jews, Egyptians, &c. from the creation of the world. In the second part, which is called "Canon Chronicus," he digests the history of the several nations according to the order of time. St. Jerom translated both parts into Latin: but we have remaining, of the version of the first part, only some extracts, containing the names of the kings, printed with the translation of the second part. It was printed at Basil, and afterwards published more accurately by Arnauld de Pontac, bishop of Baras, at Bourdeaux in 1604. But no person ever undertook to collect the Greek fragments of the original, till Joseph Scaliger published them at Leyden 1606 in folio, under the following title: "Thesaurus temporum, completens Eusebii Pamphili chronicon Latine, S. Hieronymo interprete, cum ipsius chronici fragmentis Græcis antehac non editis, et auctores omnes derelicta ab Eusebio continuantes. Edente Josepho Justo Scaligero, qui notas et castigationes in Eusebium, nec non Isagogicorum Chronologia canonum libros tres adjecit." There was another edition, much enlarged, printed at Amsterdam in 1658, in two volumes folio, under the care of Alexander Morus. Dupin says, that "this work of Eusebius displays a prodigious extent of reading, and consummate erudition. It is necessary to have read an infinite number of books and ancient monuments, in order to compile an universal history; and to have been master of a very clear understanding at the same time, in order to collect such a multitude of facts, and dispose them in their proper order. This is an immense labour, which is a strong proof of the vast reading and prodigious memory of Eusebius. It must be owned, indeed, that Africanus's Chronicle was of great service to him, and that he has copied that author throughout his work. However he has corrected several of Africanus's mistakes, though he has fallen into others himself. But it is almost impossible not to err in a work of such vast extent and difficulty as an universal chronicle. Mistakes are excusable in a performance of this kind; nor can they hinder it from being deservedly considered as one of the most useful works of antiquity."

His next work is, 2. "Præparationis Evangelicæ, libri XV." Valesius tells us, that this book, as well as his treatise "De Demonstratione Evangelicâ," was written before the Nicene council, since they are expressly cited in his "Ecclesiastical history," which Valesius affirms to have been written also before

before it: but Cave is of opinion, that the book "*De Præparatione Evangelicâ*" was written after that council, undoubtedly after his "*Chronicon*," since his "*Canones Chronici*" are expressly cited in it. 3. "*De Demonstratione Evangelicâ*." We have of this work only ten books extant, though Eusebius wrote twenty. A beautiful edition of this and the former book was printed in Greek by Robert Stephens in 1544 and 1545, in two volumes, folio. They were reprinted at Paris 1628, in two volumes, folio, with a new version of the book "*De Præparatione*" by the jesuit Francis Vigerus, and with Donatus's translation of the book "*De Démonstratione*." 4. "*Historiæ Ecclesiasticæ, libri V.*" It contains the history of the church from the beginning to the death of Licinius the elder, which includes a period of 324 years. Valesius observes, that he wrote this after almost all his other works; and Cave says, that it was written after the Nicene council, since he mentions in it not only his "*Chronicon*," but likewise his treatise "*De Demonstratione*." At the end of the eighth book, we find a small treatise "*Of the martyrs of Palestine*;" in which he describes the martyrdom of those who suffered for the faith of Christ in that province. This has been erroneously confounded with the 8th book of the history; whereas it is a separate tract, which serves for a supplement to that book. The ecclesiastical history has been often translated and printed: but the best edition is that of Henry Valesius, who, having remarked the defects of all the former translations, undertook a new one, which he has joined to the Greek text revised by four manuscripts, and has added notes full of erudition. Valesius's edition was printed at Paris in 1659 and 1671, and at Frankfort in 1672, with the rest of the ecclesiastical historians. It was printed again at Cambridge in 1720, in three volumes folio, by William Reading: who has joined to the notes of Valesius such observations of modern authors as he had picked up here and there. But, as Le Clerc says, "they might as well have been placed at the end of the book, since they are much inferior to those of Valesius, both for style and matter; and appear with the same disadvantage as an ordinary painting placed by the work of an eminent master [E]."

Eusebius wrote, 5. "*Contra Hieroclem liber.*" Hierocles had written a book, under the name of Philæthes, against the Christian religion; in which, to render it ridiculous, he had compared Apollonius Tyanæus with Christ, affirming, that the former had worked miracles as well as the latter, and was ascended to heaven as well as he. Against this work of Hierocles,

Eusebius's book was written; and it is printed at the end of the "De Demonstratione Evangelicâ," and at the end of Philostratus "De vita Apollonii." 6. "Contra Marcellum, libri II." and "De Ecclesiastica Theologia, libri III." This work was designed to confute Marcellus, bishop of Ancyra, who was condemned for Sabellianism in the synod at Constantinople in 336; and it was written at the desire of that synod. It is subjoined also to the book "De Demonstratione." 7. "Epistola ad Cæsarienses de fide Nicæna." Socrates and Theodoret have preserved this in their ecclesiastical histories [F]. 8. "De locis Hebraicis," containing a geographical description of all the countries, cities, and places, mentioned in the Old Testament. It was translated into Latin, and at the same time enlarged and corrected by St. Jerom. The original with that translation, and a new version, with learned notes, was published by James Bonfrerius at Paris in 1631 and 1659. 9. "Oratio de laudibus Constantini." We have mentioned this above; it is printed at the end of the ecclesiastical history. 10. "De vita Constantini, libri IV." This is rather a panegyric than a life, being written in a florid and oratorical style. Some have denied this to be Eusebius's; but Cave thinks their arguments so inconsiderable, as not to deserve a particular answer. It is subjoined to the ecclesiastical history. 11. "Expositio in Canticum Canticorum." This was not written entirely by Eusebius, but compiled partly out of his writings, and partly out of those of Athanasius, Didymus, St. Gregory of Nyssen, and others. It was published in Greek with Polychronius and Psellus by Meursius at Leyden 1617 in 4to. 12. "Vitæ prophetarum," ascribed to Eusebius in an ancient manuscript, and published with the commentaries of Procopius on Isaiah, in Greek and Latin, by Curterius, at Paris 1580, in folio. 13. "Canones sacrorum evangeliorum X." The translation of these by St. Jerom is published among that father's works, and in the "Bibliotheca patrum." 14. "Apologiæ pro Origene liber primus," translated by Rufinus, is published in St. Jerom's works. St. Jerom tells us, that Eusebius was the sole author of the "Six books of the apology for Origen," ascribed to his friend Pamphilus: but it is evident from the testimony of Eusebius himself [G], and from that of Photius, that he wrote the five first books in conjunction with Pamphilus, and added the sixth after the death of that martyr. The Latin translation of the first book of this work is all that we have remaining of it. 15. "Sermo in illud, Sero sabbatorum. Item, De Angelis ad monumentum

[F] Socrat. lib. i. 8. Theod. lib. i. 32.

[G] Hist. Eccles. vi. 33. Bibl. Cod. 113.

“*vifis*.” These two sermons were published in Greek and Latin by Combesius [H]. Besides these works of Eusebius, there are several extant in MS. which have not yet been published; and the titles of several, which are not extant. Of the latter kind, the thirty books “against Porphyry,” (though Cave makes but twenty-five) “are,” says Le Clerc, “in all probability the greatest loss, which we have sustained with respect to the writings of Eusebius: for we might have learned from them the objections of the most learned philosopher of his time, and the answers of the most learned bishop also of his time [I].”

Photius has said of Eusebius, that he was a man of extensive learning, but that his style is neither agreeable nor polite [K]. Dupin observes, that he was one of the most learned men of antiquity, as his friends and enemies have equally acknowledged; and that there was none among the Greek writers, who had read so much; but remarks, that he never applied himself to the polishing his works, and is very negligent in his style. Dr. Jortin styles Eusebius “the most learned bishop of his age, and the father of ecclesiastical history. Like the illustrious Origen,” says he, “of whom he was very fond, he hath had warm friends and inveterate enemies; and the world hath ever been divided in judging of his theological sentiments. The Arians and Unitarians have always laid claim to him—and in truth any party might be glad to have him.—He scrupled at first to admit the word Consubstantial, because it was unscriptural; but afterwards, for the sake of peace and quiet, he complied with it in a sense which he gave to it.—He seems to have been neither an Arian nor an Athanasian, but one who endeavoured to steer a middle course, yet inclining more to the Arians than the Athanasians [L].” Le Clerc had a dispute with Cave about the orthodoxy of Eusebius: who, as Cave said, was a Consubstantialist, but, according to Le Clerc, an Arian. See more of this in the articles of CAVE and LE CLERC.

EUSEBIUS, the pope of that name, was contemporary with the former Eusebius the historian. He succeeded Marcellus as bishop of Rome, in the year 310, and lived but four months after his elevation. He was by birth a Greek. Blair’s tables give him three years in the papacy, but Pagi and others support the account here given.

EUSEBIUS, bishop of Berytus, of Nicomedia, and lastly, of Constantinople, into which see he is said to have intruded himself by force. A violent and active partizan of Arianism,

[H] Augst. Nov. tom. i. p. 779.

[I] Bibl. Univerf. tom. x.

[K] Bibl. Cod. 13.

[L] Jortin’s Remarks on Ecclesiast. Hist. vol. iii. p. 160.

a persecutor of Athanasius, and a corruptor of the whole family of Constantius by the infusion of his principles. He is, however, praised by Eusebius the historian. He died in 341. His partizans were called Eusebians.

EUSEBIUS, bishop of Emesa in Syria. Some homilies are extant which are ascribed to him, but with little certainty. He died about 360. He also was an Arian.

EUSEBIUS, bishop of Verceil, or Vercelli, in Piedmont. This bishop was as strenuous a defender of Athanasius, as any of those above-mentioned were of the opposite party. In the council of Milan, 355, which was wholly under the influence of the Arian emperor Constantius, he boldly resisted the condemnation of Athanasius, and persuaded two other bishops to do the same. Many orthodox bishops present were surprised into obedience. These three were banished for their firmness; but after the death of Constantius, the bishop of Verceil returned to his see, where he died in 371. It is not certain that any work of his is extant.

EUSEBIUS, bishop of Samosata, was another opposer of the Arians, though for some time connected with them. He also was banished for his orthodoxy by the emperor Valens, and during his banishment went about in a military disguise consoling those who were persecuted on the same account. He attended the council of Antioch in 378, where he was a bold defender of the faith; but was killed in the same year at Dolichæ in Syria, by a tile which an Arian woman threw upon his head.

EUSTACHIUS (BARTHOLOMEW), an Italian physician, anatomist, and philologist of the sixteenth century; was born at San-Severino, afterwards settled at Urbino, and finally at Rome. The plates for his anatomical tables were engraved at Rome in 1552, but were not published, though anxiously wished for by the medical world, till 1714, when an edition in folio was brought out by Lancisius, physician to the pope. A second edition was also published at Rome in 1728. There are extant also by this author, *Opuscula Anatomica*, republished by Boerhaave in 1707, and an edition of Erotian's glossary of the words used by Hippocrates, with observations, published at Venice, from a MS. in the Vatican, in 1566.

EUSTATHIUS, a saint of the Romish church, born at Side in Pamphylia, was first bishop of Berœa, and in 325, of Antioch. He was a strong opposer of Eusebius of Nicomedia, and the Arian party in the council of Nice, from whose vengeance he afterwards suffered, being deposed and banished by Constantius, on a suborned accusation of incontinence. He died at Trajanopolis, about the year 360. Sozomen, and other ecclesiastical writers, speak in high terms of the beauty, pu-

rity, and nobleness of his style and composition. But no works are extant that are sufficiently ascertained to be his.

EUSTATHIUS, a very learned Greek, was born at Constantinople, and flourished about A. D. 1170 [M]. He was educated for the church; was first a monk, then deacon of the great church at Constantinople, then bishop of Myra elect, and lastly, before he was consecrated for Myra, translated to the archbishopric of Thessalonica. Many things are recorded, of which he is said to have been the author; but the works for which he is chiefly memorable are his "Commentaries upon Homer and Dionysius Periegetes." His "Commentaries upon Homer" were first published with that poet at Rome in 1550, under the pontificate of Julius III: to whom they were dedicated; and were reprinted by Frobenius at Basil ten years after. They are very copious, and frequently illustrate the text; but are principally valued by grammarians, for the great assistance they afford, in understanding the Greek language. The learned Duport, in his "Gnomologia Homerica," wonders that Eustathius, who was a Christian and an archbishop, should never mention Holy Scripture, and very seldom the ecclesiastical writers, throughout his commentaries, though he had so many opportunities of mentioning both. Fabricius imputes this silence to his having collected the materials of them from the more ancient commentators upon Homer, who knew nothing of the sacred books; but whatever was the reason, we may as well wonder, that a man of Eustathius's character, who spent so much of his life in reading and writing books, should never compose any thing relating to his profession; for we do not know that he ever did. His "Commentaries upon the Periegesis of Dionysius," were first published at Paris in 1577, but very imperfectly; they were greatly augmented by Fabricius, who supplied a vast hiatus between verses 889 and 917; and this addition was inserted in its proper place by Hudson, in his edition at Oxford, 1697, 8vo. When Eustathius died, and at what age we know not; but he appears to have been alive in 1194. From the similarity of the name, the loves of Ismenias and Ismene have been attributed to him. See EUMATHIUS.

EUSTOCHIUM, daughter of Paula, a Roman lady of ancient family, was learned in Greek and Hebrew, as well as in the Latin language, insomuch that she could read the Hebrew psalms with fluency, and comment ably upon them. She was many years a disciple of St. Jerom, by whom she is mentioned with great praise in his epistles, and in the life of St. Paula. She lived in a monastery at Bethlehem, till she was

forced from it by a kind of persecution, said to be excited by the Pelagians; and died about 419.

EUSTRATIUS, bishop of Nice, flourished in the beginning of the twelfth century, and was celebrated for his polemic writings in divinity, and his philosophical works. Anna Comnena says of him, that "he was a man wise in divine knowledge; and, in the profane disputations of the schools, superior to the best ornaments of the academy, and the porch." His Greek commentaries on Aristotle's latter analytics, and on his ethics, are still extant, the former published at Venice in 1534, the latter at the same place in 1536; and at Paris in 1543. A work against Chrysolanus on the Holy Ghost is said also to be extant in manuscript.

There was another *Eustratius*, a priest of Constantinople, whose time is not exactly known, but conjectured to be the sixth century. Photius has given a character of his writings, and an account of a work by him on the state of the dead [N].

EUTHYCRATES, a celebrated Greek sculptor, son and disciple of Lysippus; "who imitating," says Pliny, "rather the perseverance, than the elegance of his father, chose to cultivate more the severe than the pleasing style. He flourished in the 120th Olympiad. His most famous statues represented Hercules and Alexander; also Thespis the hunter, and the Thespiadæ; the equestrian fight at the cave of Trophonius; Medea in a car drawn by four horses, which subject he executed several times." Pliny mentions others also.

EUTHYMIUS, patriarch of Constantinople, into which office he was put in 906 by the emperor Leo VI. surnamed the philosopher; in the place of Nicholas Mysticus, whom the emperor had displaced. He was born in Isauria, and was by profession a monk. His probity and merit procured him the friendship of Leo, who made him his confessor. But Alexander II. who succeeded Leo, banished Euthymius; and restored Nicholas. He died in exile about 916 or 11, and his corpse was brought to Constantinople; and interred there with great solemnity.

EUTHYMIUS (ZIGABENUS; or ZIGADENUS, for it is read both ways; and though the name has the appearance of a Gentile adjective; no place is known from which it can be derived) a Greek monk of Constantinople; in favour with the emperor Alexius Comnenus, whom he survived. The emperor died in 1118. At the command of Alexius, he composed his great work, entitled, *Panoplia dogmatica Orthodoxæ fidei*, or, *the whole armour of the doctrine of the orthodox faith*,

against heretics of all kinds; which has lately been rendered famous by being cited in the dispute concerning 1 John v. 7. He wrote besides nine other works on various theological subjects, which are enumerated by Fabricius, in his *Biblioth. Græc.* l. v. c. 11. Euthymius very highly praises Alexius for his theological knowledge and excellence in disputation. It is not known at what time he died. There is also a Georgius Zigabenus, mentioned by Fabricius [o].

EUTOCIUS, of Ascalon in Palestine, a Greek mathematician of the sixth century, the most intelligent of those who lived in the decline of Greek literature. He wrote commentaries on the conics of Apollonius, which were addressed to Anthemius, and were published in Halley's edition of that author; and on the most important works of Archimedes, which lately appeared with every advantage of elegance and correctness, in the folio edition of Archimedes, issued from the Clarendon press in the year 1792. Eutocius has some of the best qualities of a commentator. He very seldom passes over a difficult passage in his author without explaining it, or a chasm in the reasoning without supplying the defect. His remarks are usually full; and so anxious is he to render the text perspicuous, that sometimes he undertakes to elucidate where his author may be thought sufficiently clear. Writers have differed about his age; Saxius, one of the latest, and generally most accurate, places him in the fifth century; but he addresses Anthemius, and we find from his own writings, that Isidorus was his preceptor; now Isidorus and Anthemius were, according to Procopius, the architects of the church of St. Sophia, built at Constantinople, about the year 532; consequently, Eutocius flourished in the middle of the sixth century.

EUTROPIUS (FLAVIUS), an Italian sophist, according to Suidas, but probably a Greek by birth, wrote a compendious history of Roman affairs, divided into ten books, from the foundation of the city to the reign of Valens, to whom it was dedicated: that is, to A. D. 364 [P]. He was secretary to Constantine the Great, and afterwards served as a soldier under Julian the Apostate, whom he attended in his unfortunate expedition against the Persians. It appears, too, that he bore the offices of Proconsul, and Prætorian Præfect. There have been two opinions about his religion, some supposing him to have been a Christian, others a Heathen. The former ground their opinion chiefly upon a passage, where he speaks of Julian, as a persecutor of Christians: "*Nimius Religionis Christianæ infectator, perinde tamen ut cruore abstineret;*" a perse-

gator of the Christian religion, yet abstaining from sanguinary methods. But they seem to have more reason on their side, who conclude him to have been an Heathen, not only from his situation and character under Julian, but from the testimony of Nicephorus Gregoras, who declares him to have been "of the same age and sect" with that emperor [Q]. Vossius thinks that he might be neither Christian nor Heathen; and seems inclined to rank him with many others of his times, who hung between the two religions, without embracing either. A passage in some editions of his history, wherein he speaks of Jesus Christ as our God and Lord, is acknowledged to be spurious. The best edition of Eutropius, is that of Verheyk, published at Leyden in 1762, in 8vo, with every useful illustration. At the end of the tenth book, he promises another historical work, or rather a continuation of this; and he tells us, that he "must raise his style, and double his diligence, when he enters upon the reign of such respectable and illustrious princes as Valens and Valentian:" but death, probably, prevented the execution of his purpose. There are two Greek versions of this short history of Eutropius, one by Capito Lycius, and another by Pæanias, both ancient. There is a French translation by the Abbé Lezeau; but no good one in English.

EUTROPIUS the eunuch, minister and favourite of the emperor Arcadius, who in the year 399, raised him to the consulship. The insolence and injustice of Eutropius soon created him many enemies. He caused several illustrious persons to be exiled; and in order to insure the destruction of those he attacked, he prevailed on that emperor to abolish the right of asylum in churches. Gainas, general of the emperor's forces, jealous of Eutropius, engaged Tribigildus, a Goth, to revolt, and lay waste Asia. The minister, ignorant of the secret understanding between the general and the revolter, sent Gainas against him. Instead of giving battle to Tribigildus, Gainas consulted with him, and wrote word to Arcadius, that the enemy was too strong to be reduced, but was ready to make terms of pacification in case Eutropius should be given up to him. Arcadius, pressed on one side by the apprehension of this revolt, and on the other by his wife Eudoxia, who was justly irritated against Eutropius, deprived him of his dignities, and drove him from the palace. From the indignation of the public, Eutropius was now forced to seek that asylum which he had denied to others, but he would have been forced from it, had not the people been appeased by the eloquence of St. Chrysostom. He was, however, brought to trial, and

accusations were very easily found to overwhelm him. He was sentenced to lose his head; and thus exhibited a striking instance of those sudden revolutions of fortune which happen chiefly in corrupt or ill-regulated governments. He was beheaded in the year of his consulship, A. D. 399. The appointment of an eunuch to the office of consul, awakened the prejudices of the Romans, who had submitted to every other insult.

“*Omnia cesserunt eunucho consule monstra,*”

says Claudian, who has left two books of spirited and poetical invective against this unworthy minister. Eutropius was naturally deformed, and when he acquired this elevation, was also decrepid with age. “His face,” St. Chrysostom says, “when the paint was washed off, was more ugly and wrinkled than that of an old woman; yet he affected occasionally to harangue the senate, and even to appear on horseback at the head of the troops in the dress of an hero, which his form must have rendered truly ridiculous. Well might the enemies of Rome wish the Romans always to have such a general.” The origin of a slave, thus degraded below humanity for the meanest services, is of course obscure. It seems, from what Claudian says, that he was a native of Armenia; and, if we may credit that satirist, his original offices were the most degrading that can be imagined. He was first subservient to the basest pleasures of Ptolemy, an imperial groom; then pander to the general Arintheus; and promoted to the dignity of hair-dresser, and menial attendant on the daughter of Arintheus when that general married. His ostensible office in the palace was only that of præfect of the bed-chamber. The eunuchs in these stations had long possessed a secret influence of great extent under weak emperors; but Arcadius was the first who ventured thus to bring one forward as a public magistrate of the empire. An Eutropius appears among the consuls in the year 387, under Valentinian, but a different person.

EUTYCHES, originally a monk, and for his piety elected abbot of the convent near Constantinople to which he belonged. He is said to have lived to an advanced age before he distinguished himself by any peculiar opinions. Then, through a violent desire to oppose the Nestorian heresy, which was supposed to divide the nature of Christ into two distinct persons, he became the leader of a new heresy, by absorbing the human nature of Christ entirely in the divine, and maintaining that the human body of Christ was only apparent. These disputes concerning the nature of Christ, it must be confessed, frequently ran into such subtlety of distinctions as not to be easily comprehended; yet were maintained with as much warmth

warmth as if the existence of Christianity had depended on them. His doctrines were first noticed in a council assembled at Constantinople by Flavianus, in 448, where they were condemned, and himself deposed from his dignity of abbot. Eutyches, however, had interest enough with the emperor Theodosius to procure another council at Ephesus, in 449, wherein the former acts were reversed, Flavian and other bishops who had opposed Eutyches deposed, and every thing carried with such violence, that this council is generally named *συνοδος ληστεικη*, the convention of robbers. A third council was necessary to settle these differences; and pope Leo the First, (called St. Leo, or Leo the Great) prevailed on Marcian, the successor of Theodosius, to call one at Chalcedon, which met in 451, and was reckoned the fourth œcumenical or general council. 630 bishops were present. Here Eutyches was condemned, though absent, and the following doctrine laid down in opposition to his heresy: "That in Christ two distinct natures were united in one person, without any change, mixture, or confusion." Yet even after this decision, violent disputes and divisions subsisted for a considerable time. It is uncertain what became of Eutyches after the council of Ephesus; Leo certainly applied to Marcian and to Pulcheria to have him deposed; but whether he succeeded or not, is unknown. Two supplications to Theodosius, one confession, and a fragment of another by Eutyches, are still extant.

EUTYCHIANUS (POPE), succeeded Felix in 275, and filled the see of Rome till 283, when he was succeeded by Caius. He was a native of Tuscany; was a zealous defender of what he conceived to be the rules of the church, and terminated his career by suffering martyrdom.

EUTYCHIOUS, patriarch of Constantinople, successor of Mennas. He passed the first part of his life as a monk at Amasæa; but, having pleased Justinian by his acuteness when attendant upon the bishop of Amasæa, was raised by him to the patriarchal see in 553, and presided that year in the general council held at Constantinople. He had, however, the virtue to oppose the emperor when in error, and was therefore deprived of his dignity in 564, and sent back to his monastery. In 578 he was restored by Tiberius II. and died in 585, at the age of 73. A fragment or two of writings by him remain.

EUTYCHIOUS, a Christian author, of the sect of the Melchites, was born at Cairo in Egypt, 876, and became eminent in the knowledge of physic; which he practised with so much success and reputation, that even the Mahometans reckoned him one of the best physicians in his time[R]. To-

wards the latter part of his life, he applied himself to divinity; and was chosen in 933, patriarch of Alexandria. He then took the name of Eutychius; for his Arabic name was Said Ebn Batrik : *Said* meaning happy, in Arabic, as *Eutychius* does in Greek. He had the misfortune not to be very acceptable to his people; for there were continual jars between them, from his first accession to the see, to the time of his death, which happened in 950. He wrote annals from the beginning of the world to the year 900; in which may be found many things which occur no where else, but certainly many which were collected from lying legends, and are entirely fabulous. An extract from these Annals, under the title of "Annals of the church of Alexandria," was published by Selden, in Arabic and Latin, in 1642, 4to; and the Annals entire were published by Pocock, in Arabic and Latin, in 1659, 4to, with a preface and notes by Selden. Besides these, Eutychius wrote a book, "De rebus Siciliæ," after Sicily was conquered by the Saracens; the manuscript of which is now in the public library at Cambridge, subjoined to the Annals; also "A disputation between the heterodox and the Christians:" together with some small medical performances.

EUZOIUS, a deacon of Alexandria, deposed by Alexander, bishop of that see, at the same time as Arius, and condemned at the council of Nice. But having satisfied the emperor Constantine in 335, by a confession of faith, in which he assumed the appearance of orthodoxy, he was made bishop of Antioch in 361. The catholic bishops took offence at this; yet he was the person who baptized the emperor Constantius. He died about 376.

EXPILLI (CLAUDE D'), president in the parliament of Grenoble, and a faithful magistrate to Henry IV. and Louis XIII. was born at Voiron in Dauphiny, in 1561, and died at Grenoble in 1636. He was not only a friend and patron of merit, but was himself an orator, a historian, and a poet, though not of the first order. He was, in truth, a better magistrate than a writer. There are, however, extant by him, "Pleadings," published at Paris in 4to, 1612; "Poems," 4to, 1624; "a Life of Baiard," in 12mo, 1650; and "a Treatise on French orthography," fol. Lyons, 1618. It is said, much to his honour, that to deserve his friendship, was to have it; and that the most certain titles to it were learning and virtue.

EXUPERIUS, bishop of Thoulouse, at the beginning of the fifth century, and a Romish saint, distinguished himself by his exemplary charity at the time of a great famine. Having expended all his own possessions in relieving the poor, he proceeded to sell the sacred vessels of gold and silver. St. Jerom dedicates his commentary on Zechariah to him, and compares him

him to the widow of Sarepta, whose oil failed not. He died about 417, at a considerable age. There were several other bishops of this name.

EYCK (HUBERT VAN), born at Maseick on the Maas, in the diocese of Liege, in 1366, and died in 1426. He was a celebrated painter, and particularly patronized by Philip the Good, duke of Burgundy, for whom he painted several pictures. But he was exceeded in fame by his younger brother John, who was also his pupil.

EYCK (JOHN VAN), brother and disciple of the preceding; born in 1370. To him is usually attributed the invention of painting in oil, of which the following account is given. He is said to have studied chemistry as well as painting, and one day, endeavouring to form a brilliant varnish, he found that linseed oil, or nut oil, mixed with his colours, formed a solid and shining body, which made varnish unnecessary. His secret was carried by a disciple into Italy, and thence circulated throughout Europe. Many have, however, asserted, that paintings in oil may be traced back to a much earlier period. This painter is very frequently called John of Bruges. He died in 1441.

EZEKIEL, the third of the greater prophets; was the son of Buzi, a descendant of Aaron, and is said to have been a native of Sarera. He was carried captive into Babylon in the year 597 before Christ, with Jehoiachin king of Judah. He was settled, with many others of his captive countrymen on the banks of the Chebar, a river of Mesopotamia, where he was favoured with the divine revelations which are extant in the book that bears his name. He began to deliver these prophecies about eight or ten years after Daniel began, in the fifth year of Jehoiachin's captivity, and, as some have supposed, in the thirtieth year of his age. Very little is known of Ezekiel more than can be collected from his prophecies. It is said by Epiphanius, in the lives of the prophets, that he was put to death by the prince of his people because he exhorted him to leave idolatry. But this, and other circumstances related of him by different writers, are considered as doubtful or fabulous. His style is characterized by bishop Lowth, as bold, vehement, and tragical, and as worked up occasionally to a kind of tremendous dignity: it certainly is highly parabolical, and abounds with figurative and metaphorical expressions. He appears to have been mercifully raised up to animate his countrymen, and preserve them from despondence in their captivity and sufferings, by foretelling the punishment of their enemies, the coming of the Messiah, and their own final restoration.

EZEKIEL, a Greek Jew, and a poet, who wrote tragedies on subjects of the sacred history. Large fragments of a tragedy

gedy by him, on the departure of Israel from Egypt, have been preserved by Clemens of Alexandria, and Eusebius. Various opinions are held concerning the time in which he lived. Eusebius introduces a Demetrius as quoting him; and if that was (as an eminent writer of the present day supposes) Demetrius Phalereus, he must have lived near 300 years before the birth of our Saviour. Others bring him down to a century after that period. He must, at all events, have been prior to Clemens, who quotes him; and certain it is, that there are some remarkable expressions concerning the divine Logos in his fragments [s].

[s] See Whitaker's Origin of Arianism, p. 219, &c.

## F.

**FABER**, (JOHN), surnamed from one of his works, the *Mallet of heretics*, *Malleus hereticorum*, was born in Suabia, and distinguished himself in the universities of Germany in the 16th century. In 1519 he was appointed vicar-general to the bishop of Constance; and in 1526, Ferdinand king of the Romans, afterwards emperor, named him as his confessor. The same patron in 1531, advanced him to the see of Vienna. He died in 1542, at the age of 63. His works are comprised in three volumes folio, printed at Cologne in 1537—1541; but that for which he was most celebrated was entitled, *Malleus Hæreticorum*, in which he discusses many controversial points with considerable warmth. Luther having been one of his opponents, Erasmus said, when he was advanced to the episcopacy, “that Luther, poor as he was, found means to “enrich his enemies.” He was impetuous in argument, and his enemies attributed to him many indiscreet expressions, which if they ever escaped him, would have been remembered only by enemies.

**FABER** (BASIL), born in 1520, at Soraw in Lusatia, on the confines of Silesia. He was bred to letters, and successively became a teacher in the schools at Nordhausen, Tennstadt, and Quedlinburg, and lastly, rector of that at Erfurt. He was a zealous Lutheran, and translated into German, the remarks of Luther on Genesis. He published also observations on Cicero, and other learned works; but the chief foundation of his fame, was his *Thesaurus Eruditionis Scholasticæ*, an undertaking which required the labour of many able men to render it complete. It was first published in 1571. After his death it was augmented and improved by Buchner, Thomasius, and the great Christopher Cellarius. The best edition was published at the Hague in 1735, in two vols. folio. B. Faber died in 1576.

**FABER** (ANTONIUS). See **FAVRE** (Antoine).

**FABER** (JACOBUS). See **FEVRE** (Jacques).

**FABER** (NICOLAUS). See **FEVRE** (Nicolas).

**FABER** (TANAQUIL). See **FEVRE** (Taneguy le).

**FABERT** (ABRAHAM), marechal of France; an officer of distinguished honour and courage, who raised himself to that high post under Louis XIV. by the mere force of merit. He signalized himself particularly in 1635. In 1640 he was wounded in the thigh, at the siege of Turin; but would not suffer

suffer the limb to be amputated; disdaining, as he expressed himself, to die by morsels. Death, he declared, should take him altogether, or not at all. Notwithstanding this singular resolution, he recovered. In 1642, he was employed at the siege of Perpignan. In 1654, he took Stenai, and his services were rewarded in 1658 by the government of Sedan, and staff of marechal of France. He had the magnanimity to refuse the collar of the royal orders, which was offered to him by Louis XIV. because, though his family had been ennobled by Henry IV. he could not produce the qualifications necessary for that dignity. He would not, he said, have his cloke decorated with a cross, and his soul disgraced by an imposture. He died in 1662, at the age of 63. It is remarkable, that with all his great qualities and abilities, he was addicted to judicial astrology, and was thought by the common people to deal with the devil; insomuch that the most brilliant of his successes were popularly attributed to that assistance.

FABIAN (ROBERT), author of the "Chronicle of England and France," or, as he himself calls it, "The Concordaunce of Stories," was born in London in the 15th century. He was brought up to trade, and became so considerable a merchant, that he was chosen an alderman, and, in 1493, was one of the sheriffs for that city. He was a man of learning for the times he lived in; had some skill in poetry, both in English, Latin, and French; but applied himself chiefly to history. His chronicle was not printed till after his decease. He died at London in 1512, and was buried in St. Michael, Cornhill. Stow, in his "Survey of London," has preserved some verses, which were formerly upon his monument.

His Chronicle was first printed at London in 1516; and afterwards in 1553, in small but neat black types, and on a good paper. It is divided into two volumes, folio; the first of which begins with Brute, and ends at the death of Henry II. The second, which is the most valuable, begins with Richard I. and ends at the 20th of Henry VII. in 1504. Stow calls this work, "a painful labour, to the great honour of the city, and of the whole realm." Fabian is very circumstantial respecting the affairs of London; and notices several things relating to the government of that city, which are not to be met with elsewhere.—We are told, that cardinal Wolfsey caused as many copies of this book as he could obtain to be burnt, because the author had made too clear a discovery of the large revenues of the clergy.

FABIUS. *Quintus Fabius Rullianus*, a celebrated Roman, who was five times consul, three times dictator, and triumphed twice or more, yet was always distinguished by his modesty and equanimity. The first public office in which we trace him,

him, is that of curule ædile, which he bore in the year before Christ 330. In the year 324, he was named master of the horse by the dictator L. Papirius Cursor, in the war against the Samnites; and, having given battle to the enemy in the absence of the dictator, contrary to his express order, though completely victorious, was capitally condemned; and through the strictness of Roman discipline, and the inflexible severity of the dictator, would have been executed, had he not been first rescued by the army, and then strongly interceded for by the senate and people of Rome. His first consulship was three years after, in the year 321. It was not till the year 303, when he bore the office of censor, that he acquired the surname of Maximus, which afterwards was continued in his family. It was given him in consequence of his replacing the low and turbulent mob of Rome in the four urban tribes, and thereby diminishing their authority, which when they were scattered in the various tribes, had been considerable on account of their numbers. His last consulship was in the year 294, and it is not likely that he lived many years after that period. We find him, however, three years after, attending the triumph of his son the proconsul, a very old man, and celebrated by the historians for his modest demeanour, and respectful acknowledgment of his son's public dignity.

FABIUS. *Quintus Fabius Maximus Verrucosus*, a noble Roman, the fourth in descent from the preceding, who, in a very similar career of honours, obtained yet more glory than his ancestor. He also was consul five times, in the years 233, An. Chr. 228, 215, 214, and 210; and dictator in the years 221 and 217. His life is among those written by Plutarch. In his first consulship, he obtained the honour of a triumph for a signal victory over the Ligurians. His second consulship produced no remarkable event, nor, indeed, his first dictatorship, which seems to have been only a kind of civil appointment, for the sake of holding comitia, and was frustrated by some defect in the omens. But in the consternation which followed the defeat at Thrasymene, his country had recourse to him as the person most able to retrieve affairs, and he was created dictator a second time. In this arduous situation he achieved immortal fame, by his prudence in perceiving that the method of wearing out an invader was to protract the war, and avoid a general engagement, and his steady perseverance in preserving that system. By this conduct he finally attained the honourable title of *Cunctator*, or protractor. But before he could obtain the praise he merited, he had to contend not only with the wiles and abilities of Hannibal, but with the impatience and imprudence of his countrymen. The former he was able to baffle, the latter nearly proved fatal to Rome. "If Fabius,"

said

said Hannibal, "is so great a commander as he is reported to be, let him come forth and give me battle." "If Hannibal," said Fabius in reply, "is so great a commander as he thinks himself, let him compel me to it." A battle in Apulia, however, was brought on by the rashness of his master of the horse, Minucius, and it required all the ability of Fabius to prevent an entire defeat. His moderation towards Minucius afterwards, was equal to his exertions in the contest. After he had laid down his office, the consul Paulus Æmilius endeavoured to tread in his steps, but rashness again prevailed over wisdom, and the defeat at Cannæ ensued in the year 215. Now it was that the Romans began at length to do full justice to the prudence of Fabius. He was called the *shield*, as Marcellus the sword of the republic; and, by an honour almost unprecedented, was continued in the consulship for two successive years. He recovered Tarentum before Hannibal could relieve it, and continued to oppose that general with great and successful skill. It has been laid to his charge that when Scipio proposed to carry the war into Africa, he opposed that measure through envy; and Plutarch allows that though he was probably led at first to disapprove, from the cautious nature of his temper, he did afterwards become envious of the rising glory of Scipio. It is, however, possible, that he might think it more glorious to drive the enemy by force out of Italy, than to draw him away by a diversion. Whether this were the case or not, he did not live to see the full result of the measure, for he died in the year 203, at a very advanced age, being, according to some authors, near a hundred. This was the very year preceding the decisive battle of Zama; which concluded the second Punic war. The highest encomiums are bestowed by Cicero upon Fabius, under the person of Cato, who just remembered him, and had treasured many of his sayings.

FABIUS (PICTOR), a Roman historian, the first prose writer on the subject of Roman history. He was the son of C. Fabius Pictor, who was consul with Ogulnius Gallus in the year 271, before Christ, and grandson of the Fabius who painted the temple of health, from whom this branch of the family obtained the name of Pictor. He was nearly related to the preceding Fabius, and after the battle of Cannæ, was sent to the Delphic oracle to enquire by what supplications the Gods might be appeased. He wrote the history of this war with Hannibal, and is cited by Livy as authority in it. The fragments of his annals that remain in the works of the ancients, whether in Greek or Latin, for he wrote in both, relate chiefly to the antiquities of Italy, the beginnings of Rome, or the acts of the Romans. He is censured by Polybius, as

too partial to the Romans, and not even just to the Carthaginians. His style was doubtless that of his age, unformed, and imperfect. An history, circulated as his, consisting of two books, one on the golden age, the other on the origin of Rome, is now known to have been a forgery of Anniius of Viterbo.

FABRE (JEANE CLAUDE), called Pere Fabre. A French author of no very high eminence. He was chiefly a compiler, and not much distinguished for his taste. Two dictionaries, a bad translation of Virgil with notes, and an ill written Continuation of Fleury's Ecclesiastical History, form the chief part of his works. Some articles in an edition of Richelet's dictionary, of a theological and of a satyrical nature, obliged him for a time to quit the congregation of the Oratory at Paris, to which he belonged. He returned in 1715, and died there in 1753, at the age of 85.

FABRETTI (RAPHAEL), a very learned antiquary of Italy, was born at Urbino, of a noble family, in 1619. After he had passed through his first studies at Cagli, he returned to Urbino to finish himself in the law, in which he was admitted doctor at eighteen. Having an elder brother at Rome, who was an eminent advocate, he also went thither, and applied himself to the bar; where he soon distinguished himself to such advantage, that he was likely to advance his fortune. Cardinal Imperiali entertained so great an esteem for him, that he sent him into Spain, to negotiate several important and difficult affairs; which he did with such success, that the office of the procurator fiscal of that kingdom falling vacant, the cardinal procured it for him. Fabretti continued thirteen years in Spain, where he was for some time auditor general of the Nunciature. These employments, however, did not engage him so much, but that he found time to read the ancients, and apply himself to polite literature. He returned to Rome with cardinal Bonelli, who had been nuncio in Spain; and from his domestic became his most intimate friend. He was appointed judge of the appeals to the Capitol; which post he afterwards quitted for that of auditor of the legation of Urbino, under the cardinal legate Cerri. His residence in his own country gave him an opportunity of settling his own private affairs, which had been greatly disordered during his absence. He continued there three years, which appeared very long to him, because his inclination to study and antiquities made him wish to settle at Rome, where he might easily gratify those desires to the utmost. He readily accepted therefore the invitation of cardinal Corpegna, the pope's vicar, who employed him in drawing up the apostolical briefs, and other dispatches belonging to his office, and gave him the inspection of the reliques  
found

found at Rome and parts adjacent. Alexander VIII. whom Fabretti had served as auditor when cardinal, made him secretary of the memorials, when he was advanced to the pontificate; and had so great a value and affection for him, that he would certainly have raised him to higher dignities, if he had lived a little longer.

Upon the death of Alexander, Fabretti retired from business, and devoted himself entirely to his favourite amusement. He went to search antiquities in the country about Rome, without any other companion than his horse, and without any regard to the heat or inclemency of the weather. As he always made use of the same horse, his friends gave that animal, by way of jest, the name of Marco Polo, the famous traveller; and said, that this horse used to discover ancient monuments by the smell, and to stop of himself immediately, when he came to any ruins of an old building. Fabretti was so well pleased with the name given to his horse, that he used it to write a letter to one of his friends in an ironical strain, yet full of learning, upon the study of antiquity: but this letter was never printed. Innocent XII. obliged him to quit his retirement, and made him keeper of the archives of the castle of St. Angelo; a post, which is never given but to men of the most approved integrity, since he who enjoys that place is master of all the secrets of the pope's temporal estate. All these different employments never interrupted his researches into antiquity; and he collected enough to adorn his paternal house at Urbino, as well as that which he had built at Rome after the death of Alexander VIII. Neither could old age divert him from his studies, nor hinder him from labouring at the edition of his works, which he printed at his own house. He died Jan. 7, 1700. He was a member of the academy of the *Afforditi* at Urbino, and the *Arcadi* at Rome [A].

He was the author of the following works: 1. "*De Aquis & Aquæ-ductibus Veteris Romæ Dissertationes tres. Romæ, 1680,*" 4to. His book may serve to give great light to Frontinus, who has treated of the aqueducts of Rome, as they were in his time under the emperor Trajan. It is inserted in the fourth volume of Grævius's "*Thesaurus Antiquitatum Romanarum.*" 2. "*De Columna Trajana Syntagma. Accesserunt explicatio Veteris Tabellæ Anaglyphæ Homeri Iliadem, atque ex Stesichoro, Archino, et Lascæ Ilii excidium continentis, et emisarii lacus Fucini descriptio. Romæ, 1683.*" folio. 3. "*Jasitheï ad Gronovium Apologema, in ejusque Titivilitia, sive de Tito Livio somnia, animadversiones. Neapol. 1686,*" 4to. This work is an

[A] See his elogium by Domenico Riviera in *Vite Degli Arcadia*, tom. i.

answer to James Gronovius's "*Responsio ad Cavillationes R. Fabretti*," printed at Leyden, 1685. Fabretti had given occasion to this dispute, by censuring in his book, "*De Aquæ-ductibus*," some corrections of Gronovius; and thus had drawn upon himself an adversary, who treated him, as he did every body else, with very little ceremony. Fabretti replied to him here, under the name *Jasitheus*, and treated him with as little; Gronovius called him, *Faber Rusticus*, which he retorted by stiling his antagonist, *Gronnovius*. 4. "*Inscriptio Antiquarum, quæ in ædibus paternis asservantur, explicatio et additamentum. Romæ, 1699*," folio. Fabretti had an admirable talent in decyphering the most difficult inscriptions, and discovered a method of making something out of those which seemed entirely disfigured through age, and the letters of which were effaced in such a manner as not to be discernible. He cleaned the surface of the stone, without touching those places where the letters had been engraven. He then laid upon it a piece of thick paper well moistened, and pressed it with a sponge, or wooden pin covered with linen; by which means the paper entered into the cavity of the letters, and, taking up the dust there, discovered the traces of the letters. M. Baudelot, in his book "*De l'Utilité des Voyages*," informs us of a secret very like this, in order to read upon medals those letters which are difficult to be decyphered. 5. "*A Letter to the abbé Nicaise*," containing an inscription remarkable for the elegance of its style, inserted in the "*Journal des Savans*" of Dec. 1691. Fabretti discovers in his writings a lively genius, a clear and easy conception, and a great deal of learning.

FABRI (HONORE'), a learned and laborious jesuit, born in 1607 at Bellay near Lyons, successively professor of philosophy at Lyons, and penitentiary at Rome, where he died in 1688. His weighty works in theology and philosophy are now little known, except by name; and the chief thing worth recording of him seems to be, that it has been said, though probably with little foundation, that he had discovered the circulation of the blood before Harvey.

FABRICIUS (CAIUS), surnamed *Luscinus*, an illustrious Roman, much and justly celebrated for his inflexible integrity, and contempt of riches. He was twice consul, first in the year before Christ 282, when he obtained a triumph for his victories over the Samnites, Lucani and Brutii. Two years after this, Pyrrhus invaded Italy; and, after the defeat of the Romans near Tarentum, Fabricius was sent to that monarch to treat of the ransom and exchange of prisoners, on which occasion he manifested a noble contempt of every endeavour that could be made, in any shape, to shake his fidelity, and ex-

cited the admiration of Pyrrhus. His second consulship was in the year 278, when his refined generosity yet further secured the esteem of the royal enemy, whom he informed of the treacherous design of his physician to give him poison. According to some authors, he again triumphed this year over the allies of Pyrrhus. It was remarked, that when the comitia were held for the ensuing consuls, Cornelius Rufinus, a man of notorious avarice, and detested by Fabricius for that vice, but an excellent general, obtained the consulship chiefly by his interest. Being asked the reason of this unexpected proceeding, he said, "In times of danger it is better that the public purse should be plundered, than the state betrayed to the enemy!" But when he became censor in the year 275, he proved his fixed dislike to that man's character, by removing him from the senate, for possessing an unlawful amount of silver plate. The war with Pyrrhus was then concluded. St. Evremond, with the contemptible sneer of a man who has no conception of disinterested virtue, insinuates that his poverty was ambitious, and his severity envious; but it is not for a French epicurean to judge the motives of a Fabricius. His frugality and poverty became almost proverbial; and Virgil has characterized him in very few words:

— — — "parvoque potentem

"Fabricium.

The state paid a glorious tribute to his memory by portioning his daughters after his death.

FABRICIUS (GEORGE), a learned German, and celebrated for a talent at Latin poetry, was born at Chemnitz in Misnia, a province of Upper Saxony, 1516. After a liberal education, he went to Italy and Rome, in quality of tutor to a nobleman; where he spent his time in a manner suitable to his parts and learning. He did not content himself with barely looking on, and blindly admiring; but he examined with great accuracy and minuteness, all the remains of antiquity, and compared them with the descriptions which the Latin writers have given of them. The result of these observations was his work entitled, *ROMA*, published in 1550, containing a description of that city. From Rome he returned to his native country, and was appointed master of the great school at Meissen, over which he presided twenty-six years, and died in that station, in 1571. He was the author of numerous Latin poems, and had the strongest passion for verse that can be conceived. His poems appeared at Bale in 1567 [B], in two volumes 8vo; and, besides this collection, there are also Hymns, Odes against the Turks, the Art of Poetry, Comparisons of the Latin Poets,

&c. He is said to have had the laurel from the emperor Maximilian, a short time before his death.

His poems are written with great purity and elegance. He was particularly careful in the choice of his words; and he carried his scruples in this respect so far, that he would not on any account make use of a word in his "Sacred Poems" which favoured the least of Paganism. He condemned some liberties of this sort, which he had taken in his youth; and he exceedingly blamed those Christians who applied themselves for matter to the divinities of Parnassus, and the fables of the ancients. He wrote also in prose, the *Roma*, already mentioned; the "*Annals of Messein*," in seven books; "*Origines Saxonicae*," in two volumes, folio; the same quantity on the affairs of Germany and Saxony, &c. His "*Roma*" has been greatly admired by some, by Barthius in particular: and there is this singularity in it, that he has so adapted to his descriptions the language of the Latin writers who have described the same kind of things, as to make some Germans fancy it an ancient work.

FABRICIUS (JEROME), an Italian, usually called Aquapendente, from the place of his nativity, was a physician of vast repute in his day. He laid the foundation of his acquisitions at Padua, where he made himself master of the Latin and Greek tongues, and went through a course of philosophy. Then he applied himself to physic, under the famous Fallopius; and made a wonderful progress by the directions of so excellent a master. He applied himself principally to surgery and anatomy, which he professed with high reputation at Padua for forty years. Fame, and not interest, is said to have been his principal point in view. He had many good qualities of the heart, as well as great ones of the head, which procured him numerous friends; from whom he should seem to have received presents, instead of fees: for the cabinet, which he set apart for the reception of these presents, had this remarkable inscription on it, "*Lucri neglecti lucrum*;" that is, "*The lucre of neglected lucre.*" The republic of Venice settled upon him a yearly stipend of a thousand crowns in gold, and honoured him with a statue and a gold chain. He died about 1603. The writings he left form two volumes in folio, the one of works in surgery, published collectively in Holland in 1723; the other of anatomical works, published at Leyden in 1738.

FABRICIUS (JOHN ALBERT), a most learned and laborious man, was born at Leipzig, Nov. 11, 1668. Having lost his parents at eleven years of age, he was sent by his guardians to study at Quedlinburg; where, we are told, he was inspired with an incredible ardor for letters, by the accidental reading

of Barthius's *Adversaria*. Upon his return from *Lēipfic*, in 1686, he applied himself attentively to the reading of ancient authors, sacred and profane. He went to *Hamburgh* in 1693, where John Frederic Mayer offered him apartments in his house, and the care of his library. He accepted the offer, and spent five years with Mr. Mayer in a very agreeable manner, dividing his time betwixt preaching and study. He was chosen professor of eloquence in this city 1699; and made doctor in divinity at *Kiel*. In 1719, the landgrave of *Hesse Cassel* offered him the first professorship of divinity at *Gießen*, and the place of superintendant over the churches of the *Augsbург* confession; which offer he was very ready to accept. But the magistrates of *Hamburgh* augmented his salary very considerably, for the sake of keeping him there; and of this he ever after retained so grateful a sense, that no offers of preferment could tempt him to leave them. He died at *Hamburgh* the 3d of April, 1736, after a life spent in the severest application; for it is almost incredible what labours he underwent, in order to benefit, as he did in an eminent degree, the republic of letters.

Among a great number of works, these following are the principal and most useful: 1. "*Bibliotheca Latina, five Notitia Auctorum Veterum Latinorum, quorumcunque scripta ad nos pervenerunt.*" This work was afterwards enlarged; and the best edition of it is that in two vols. 4to. It has since been republished, in three vols. 8vo, by *Ernesti*. 2. "*Bibliotheca Græca, five Notitia Scriptorum Veterum Græcorum, quorumcunque Monumenta integra aut fragmenta edita extant: tum plerorumque ex Manuscriptis ac Deperditis.*" This consists of 14 vols. in 4to, and gives an exact account of the Greek authors, their different editions, and of all those who have commented, or written notes upon them. These two works may be said to set forth a very complete history of Greek and Latin learning. 3. "*Codex Apocryphus Novi Testamenti, collectus, castigatus, censuris et animadversionibus illustratus.*" The best edition is that of *Hamburgh*, 1719, in 3 vols. 8vo. 4. "*Codex Pseudepigraphus Veteris Testamenti,*" 2 vols. 8vo, 1722, and 1723, giving the same illustration to the Old Testament, as the former work to the New. 5. "*Bibliographia Antiquaria, five Introductio in Notitiam Scriptorum, qui Antiquitates Hebraicas, Græcas, Romanas, et Christianas scriptis illustraverunt.*" The best edition is that of *Hamburgh* and *Leipfic*, in 1716, 4to. 6. "*Delectus Argumentorum et Syllabus scriptorum, qui veritatem Religionis Christianæ adversus Atheos, Epicureos, Deistas seu Naturalistas, Idolatras, Judæos, et Mohammedanos lucubrationibus suis asseruerunt.* Hamb. 1725," 4to. This

This performance, very valuable in itself, is yet more so, on account of the Proemium and first chapters of Eusebius's "*De monstratio Evangelica*," which are wanting in all the editions of that work, and were supposed to be lost; but which are here recovered by Fabricius, and prefixed to the "*De lectus*, with a Latin translation by himself. 7. "*Salutaris Lux Evangelii, toti orbi per Divinam Gratiam exoriens: sive Notitia Historico-Chronologica, Literaria, et Geographica, propagatorum per orbem totum Christianorum Sacrorum Delineata*. Hamb. 1731," 4to. This work is very curious and interesting to the historian, as well as divine. It contains some epistles of the emperor Julian, never before published. 8. "*Bibliotheca Mediæ et infimæ Latinitatis*," printed in 5 vols. 8vo, 1734, reprinted at Padua; in 6 vols. 4to, 1754.

By these and many other works of less magnitude, Fabricius has laid the whole learned world under the greatest obligations; since he has contributed more, perhaps, than any other man ever did, to abridge and shorten the fatigue which scholars are obliged to undergo, in order to be acquainted with the materials of their profession.

To enable him to perform these services, he was gifted with a prodigious memory, and an extreme facility in writing. Besides, says Nicéron, as he had projected his principal works very early in life, he had collected materials for them in good time, marking every thing with such exactness, that nothing further was required but to put them into order. This he did very expeditiously, the vivacity of his genius not suffering him to linger over any work. His pupils also gave him occasional assistance, particularly in the tables of reference. If, however, he sometimes received aid, he also gave it on all occasions, to those who stood in need of his counsels or interference. Persuaded that the more a man knows, the more conscious he must be that he is ignorant in many points, he never took offence when errors in his works were noticed to him, but frankly owned that he himself could specify many others.

FABRICIUS (VINCENT), a man eminent for wit and learning [c], and for the civil employments with which he was honoured, was born at Hamburgh in 1613. He was a good poet, an able physician, a great orator, and a learned civilian. He gained the esteem of all the learned in Holland, while he studied at Leyden; and they liked his Latin poems so well, that they advised him to print them. He was for some time counsellor to the bishop of Lübeck, and afterwards syndic of

the city of Dantzic. This city also honoured him with the dignity of burgomaster, and sent him thirteen times deputy in Poland. He died at Warsaw, during the diet of the kingdom, in 1667. The first edition of his poems, in 1632, was printed upon the encouragement of Daniel Heinsius, at whose house he lodged. He published a second in 1638, with corrections and additions: to which he added a satire in prose, intitled, "Pransus Paratus," which he dedicated to Salmasius; and in which he keenly ridiculed the poets who spend their time in making anagrams, or licentious verses, as also those who affect to despise poets. He was the author also of a Latin poem, in which is told at large a remarkable story of a Dutch maid-servant. She had been shut up in a garden, on account of three large carbuncles, which had been observed upon her, during the plague in 1636. She thought of nothing but certain death, when a young man, who was vehemently in love with her, administered no other remedy to her, but the most ardent embraces; and as he perceived them to be of some effect, he continued to go and lie every night with this infected maid. She recovered her health entirely, nor did he contract the least distemper from her. On this story Bayle observes, that "if love gives wit to the most stupid, it also inspires the most cowardly with courage; for," says he, "in all likelihood this maid's lover would have run away like a hare, had he met a footman infected with the plague: but because he was in love, and had a favourable opportunity to satisfy his passion, he ventured to expose himself to the greatest danger."

The most complete edition of his poems is that of Leipzig, 1685, published under the direction of his son. It contains also Orations of our author, made to the kings of Poland; an Oration spoken at Leyden in 1632, concerning the siege and deliverance of that city; and the Medical Theses, which were the subject of his public disputations at Leyden, in 1634, &c.

FABRICIUS (BARON), known to the public by his letters relating to Charles XII. of Sweden, during his residence in the Ottoman empire, was sprung from a good family in Germany. His father was president of Zell for George I: as elector of Hanover, and he had a brother who held a considerable office in that prince's service. The baron, of whom we are speaking, as soon as he had finished his studies, went into Holstein, and was early taken into the service of that court, where his talents were much esteemed. He was sent from thence, by the duke administrator, in a public character, to his Swedish majesty, while he continued at Bender. He was then in the flower of his youth, had a good person, pleasing address, great accomplishments, and no vanity. He soon stood

stood very high in the good graces of that prince; accompanied him in his exercises, was frequently at his table, and spent hours alone with him in his closet. He it was that gave him a turn for reading; and it was out of his hand that monarch snatched the book, when he tore from it the 8th satire of Boileau, in which Alexander the Great is represented as a madman. He had but one enemy in the court, viz. general Daldorff, who was made prisoner by the Tartars, when they stormed the king's camp at Bender. Fabricius took pains to find him out, released him, and supplied him with money; which so entirely vanquished the general, that he afterwards became a warm friend. This amiable man was likewise in favour with king Stanislaus, and with our own monarch George I. whom he accompanied in his last journey to Hanover, and who may be said to have died in his arms. A translation of his genuine letters in English, containing the best accounts relating to the Northern Hero during his residence in Turkey, was published in one volume, 8vo, Lond. 1761.

FABROT (CHARLES HANNIBAL), a French lawyer, was born at Aix in Provence, in 1580. His skill in the civil and canon law, and also in the belles lettres, procured him many friends, and among them, the celebrated Peiresc. He became advocate, doctor, and professor of law, at Aix; where he continued to 1617, and then went to Paris, at the solicitation of the president du Vair. After the death of this president, he returned to Aix; but went again to Paris in 1637, and was detained there by the chancellor Seguier, who settled on him a considerable pension, by way of encouraging him to complete an edition of the "*Basilicæ*," or "*Constitutions of the Eastern Emperors*." This work he executed to the approbation of all, and published it, 1647, in 7 vols. folio. He added a Latin translation of his own to the Greek original, and illustrated the whole with notes. Two years after, he published Cedrenus, Nicetas, Anastasius Bibliothecarius, Constantine Manasses, and Glycas, in two vols. folio; all which he illustrated with curious notes, and dissertations of his own. In 1652, he began to revise the works of Cujacius, writing notes upon him, and adding some tracts of that author from manuscripts. The revising of this great work, which we have in ten vols. folio, was finished by him in 1658: but his too great application to the task threw him into a distemper, which put an end to his life the year after. Besides the works abovementioned, he published notes upon some part of the Theodosian Code, in 1618. He likewise wrote a treatise against Salmasius, upon some cases in the civil law, intitled, "*Replicatio adversus Cl. Salmasii Replicationem*," &c. Justellus and Voel, who published their "*Bibliotheca Juris Ca-*"

“nonici” in 1661, inserted in their second volume a collection of Ecclesiastical Constitutions of Theodorus Balsamon, which they found in Fabrot’s study, with learned notes of his own.

FACCIOLATI (GIACOMO) an Italian orator and grammarian, settled at Padua, editor of an edition of the oration of Cicero for Quinctius, and author of several philological, grammatical, and other learned works. Was born in 1682, and died in 1769.

FACIO (BARTOLOME'O) born at Spezzia in the territory of Genoa; was secretary to Alphonso of Arragon, king of Naples; and was intimately acquainted with Æneas Sylvius, who became pope under the name of Pius II. and with most of the literati of his age. But between him and Laurentius Valla an irreconcilable enmity subsisted. He died about the year 1457, but at what age is not exactly known. His chief works are, 1. “De bello Veneto Claudiano, seu inter Venetos et Genuenses, circiter anno 1391,” 8vo, Lugd. 1578. 2. “De rebus ab Alphonso I. Rege Neapolitano gestis, lib. x.” 3. “De humanæ Vitæ felicitate, ad Alphonsum Neap. Reg.” which, with other tracts by him, was first published at Hanover, in 1611, by Marquard Freher. 4. “De Viris illustr. sui temporis,” Florence, 1745.

FACUNDUS, bishop of Hermianum in Asia, who was present at the council of Constantinople, held by pope Vigilius in 547, and was a strenuous defender of the writings called *The three chapters*, which the council of Chalcedon had pronounced orthodox. The works so named were, 1. The writings of Theodore of Mopsuestia. 2. The books which Theodoret of Cyrus wrote, against the twelve anathemas published by Cyril against the Nestorians. 3. The letter which Ibas of Edessa had written to Maris, a Persian, concerning the council of Ephesus, and the condemnation of Nestorius. The question of condemning these writings, had been raised by Theodore bishop of Cæsarea, for the sake of weakening the authority of the council of Chalcedon, and crushing the Nestorians. The emperor Justinian, listened to this prelate, published an edict against the three chapters in 544, and in the council of Constantinople abovementioned, forced the pope Vigilius to accede to the same sentence. Vigilius, agitated between the contending parties, changed his opinion and conduct four times; but Facundus remained firm, and was banished for his perseverance. He wrote twelve books on the subject, addressed to Justinian, which are still extant, and one against *Mutianus*, but, in fact, against Vigilius; both published with notes, by P. Sirmond, in 1629. There is also an “*Epistola Catholicæ fidei pro defensione trium capitulorum*,” added to the edition of

of 1675. His style is animated and artful, but not always moderate.

FAERNUS (GABRIEL), a native of Cremona in Italy, was an excellent Latin poet and critic, and flourished in the 16th century. He was so skilled in every thing relating to polite literature, that the cardinal de Medicis, afterwards Pius IV. was particularly fond of him. He was the author of some Latin Elegies, a hundred Latin Fables selected from the ancients, and written in Iambic verse; and of several productions in the way of criticism, as, “*Censura Emendationum Livianarum, De Metris Comicis,*” &c. He was remarkably skilled in decyphering manuscripts, and restoring ancient authors to their purity. He took great pains with Terence, in particular; and Bentley thought his notes upon that author so important, that he has given them entire in his edition. He died at Rome in 1561, as Thuanus relates; who gives his character, and says, that the learned world was greatly obliged to him, yet had been more so, if, instead of suppressing, he had been content with imitating the Fables of Phædrus. For he asserts that Faernus dealt unfairly with the public concerning Phædrus, who was then unknown; having a manuscript of that author, which he concealed from the world, for fear of lessening the value of the Latin fables he had made in imitation of Æsop. Perrault, however, who published a translation of Faernus’s fables into French verse at Paris, in 1699, has defended his author from Thuanus’s imputation. His words in the preface are as follow: “Faernus  
“has been called a second Phædrus, by reason of the excellent style of his Fables, though he never saw Phædrus, who  
“did not come to our knowledge, till above thirty years after his death; for Pithœus, having found that manuscript in  
“the dust of an old library, published it in the beginning of this century. Thuanus, who makes very honourable mention of our author in his history, pretends, that Phædrus  
“was not unknown to him; and even blames him for having suppressed that author, to conceal what he had stolen from  
“him. But there is no ground for what he says; and it is only the effect of the strong persuasion of all those, who are  
“so great admirers of antiquity, as to think that a modern author can do nothing that is excellent, unless he has an ancient author for his model. Out of the hundred fables which  
“Faernus published in Latin verse, there are but five that had been treated by Phædrus; and out of those five, there  
“are but one or two that have been managed nearly in the same manner: which happened only because it is impossible that  
“two men, who treat on the same subject, should not agree sometimes in the same thoughts, or in the same expressions.”

FAGAN (CHRISTOPHER BARTHE'LEMI), a French comic writer of some eminence within the present century. He was son of a clerk in a public office at Paris, in which he also obtained an appointment, such as gave him little trouble, and left him leisure for literary occupations. He wrote for several of the French theatres, and his works were collected into four volumes, 12mo, 1760. The general character of his comedies is a delicate and natural liveliness. The most approved of them were, *The Rendezvous*, and *The Ward*. In his own character he was not unlike la Fontaine, indolent, averse to business, negligent of his appearance, absent, and timid, by no means likely to be taken by a stranger for a man of genius. He died in 1755, at the age of fifty-three.

FAGIUS (PAUL), whose German name was Buchlein, a Protestant minister, was born at Rheinzabern in Germany, 1504, and laid the foundation of his learning in that town. He was sent to Heidelberg at eleven, and at eighteen to Strasburg; where not being properly supported, he had recourse to teaching others, in order to find himself books and necessaries. The study of the Hebrew becoming fashionable in Germany, he applied himself to it; and by the help of Elias Levita, a learned Jew, became a great proficient in it. In 1527, he took upon him the care of a school at Isna; where he married, and had a family. Afterwards, quitting the occupation of a schoolmaster, he entered into the ministry, and became a sedulous preacher. Busslerus, one of the senators of Isna, being informed of his perfect knowledge in the holy tongue, and of his natural bias to the arts, erected a printing-house at his own charge, that Fagius might publish whatever he should deem useful to religion in that way: but the event did not answer the expence.

In 1541, the plague began to spread at Isna; when Fagius understanding that the wealthiest of the inhabitants were about to leave the place, without having any regard to the poorer sort, rebuked them openly, and admonished them of their duty; that they should either continue in the town, or liberally bestow their alms before they went, for the relief of those they left behind; adding that, during the time of that calamity, he would himself in person visit those that were sick, would administer spiritual comfort to them, pray for them, and be present with them day and night: all which he did, and yet escaped the distemper. At the same season the plague raged in Strasburg, and among many others took off Wolfgangus Capito; upon which Fagius was called by the senate to succeed him; and here he continued to preach till the beginning of the German wars. Then the elector Palatine, intending a reformation in his churches, called Fagius from Strasburg to Heidelberg,

berg, and made him the public professor there: but the emperor prevailing against the elector, the reformation was prevented. During his residence here, he published many books for the promotion of Hebrew learning; which were greatly approved by Bucer and others.

His father dying in 1548, and the persecution in Germany threatening pains and penalties to all who did not profess the Romish doctrine, he and Bucer came over to England, upon receiving letters from Cranmer, in which they had assurances of a kind reception and a handsome stipend, if they would continue here. They arrived in 1549; were entertained some days in the palace at Lambeth; and destined to reside at Cambridge, where they were to perfect a new translation and illustration of the Scriptures, Fagius taking the Old Testament, and Bucer the New, for their several parts. But this was all put an end to, by the sudden illness and death of both these professors. Fagius fell ill at London of a quartan fever, but would be removed to Cambridge, on hopes of receiving benefit from the change of air. He died there in Nov. 1550; and Bucer did not live above a year after. By a disgraceful bigotry, both their bodies were dug up and burnt in the reign of queen Mary.

FAGE (RAIMOND DE LA), a self-taught genius in drawing with the pen, or Indian ink, who arrived at such eminence in that branch, as to be complimented upon it by Carlo Marat. He went to visit that painter, who received him with politeness, and offered him his pencil; when he declined using it, saying, that he had never practised painting. "I am glad to hear it," said the artist, "for, if I may judge from your drawings, of the progress you would have made in painting, I must certainly have given place to you." Fage lived irregularly, generally drawing at a public-house, and sometimes paying his bills by a sketch produced upon the occasion. He was born in 1648, at Lisle en Albigeois in Languedoc, and died in 1690.

FAGON (GUI CRESCENT), a celebrated French physician in the reign of Louis XIV. who advanced him to the place of chief royal physician. He was born at Paris in 1632, the son of a commissary of war. He was bred to medicine, and took the degree of doctor in 1664, soon after which he alarmed the old physicians, by supporting the circulation of the blood, a doctrine not then established. His first step to advancement seems to have been his undertaking to collect plants for the royal garden, which he did at the instance of Vallot, then chief physician. He collected with great care on the Alps, and in the south of France; and on his return was rewarded by the appointment of professor of botany and chemistry in the royal gardens. In 1668,

1668, he was named chief physician to the dauphiness, soon after to the queen, then to the royal children, and, lastly, in 1693, to Louis himself. In this high office his virtue and disinterestedness were no less conspicuous than his knowledge. He voluntarily retrenched the perquisites of his place, was a strenuous defender of the faculty, and the enlightened detector of quacks. In 1698, being then also in the place of superintendant of the royal gardens, he prevailed on the king to send Tournefort to the east for plants, which produced the scientific voyage so well known to the world. His own constitution was naturally very slender, but he preserved it, by attention to a strict regimen, nearly to the age of 80. Fontenelle said of him very justly, that he gave the most conspicuous proof of his skill in keeping himself alive. "His house, said the same genius, was like certain ancient temples, in which were preserved the receipts for curing every possible disease." He died in 1718, leaving two sons, one of whom became a bishop, the other a counsellor of state.

FAHRENHEIT (GABRIEL DANIEL), the celebrated improver of the thermometer, was born at Dantzic, May 14, 1686. He was originally intended for commerce, but had a decided turn for philosophical studies, and employed himself in the construction of barometers and thermometers, which art he carried to great perfection. About 1720, he improved the thermometer, by substituting mercury for spirit of wine. He also made a new scale for the instrument, fixing the extremities of it at the point of severe cold observed by himself in Iceland in 1709, which he conceived to be the greatest degree of cold, and at the point where mercury boils, dividing the intermediate space into 600 degrees. His point of extreme cold, which is the same that is produced by surrounding the bulb of the thermometer with a mixture of snow, sal ammoniac, and sea salt, he marked 0, and carried his degrees upwards; though few thermometers have been practically formed which carry their degrees much above 212, the point at which water boils. Forty degrees below the 0 of Fahrenheit, have since been observed at Petersburg, and elsewhere; and as this is the point at which mercury freezes, it would make a better limit to the scale, which would thus be confined between the utmost extremities of heat and cold that can be examined by means of that fluid. Our English philosophers have in general adopted the scale of Fahrenheit; those of France have preferred Reaumur's. Fahrenheit published a dissertation on thermometers in 1724. He travelled to Holland, and in various parts of the continent, in pursuit of knowledge, and died Sept. 16, 1736.

FAILLE (GUILLAUME DE LA) a celebrated syndie of Toulouse, known by his history of that city in two folio volumes, and a treatise on the nobility of the capitouls, or sheriffs of Toulouse. These works are full of curious research, delivered in a lively but not a correct style. He died in 1711, at the advanced age of 96.

FAIRFAX (EDWARD), an English poet, who flourished in the reigns of Elizabeth and James I. His merits were so great, that Waller professed to have learnt from him the art of versification. Dryden introduces Spenser and Fairfax almost on a level, as the leading authors of their times; and seem even to give the preference to the latter in point of harmony. Of his life, however, but little was known till the publication of bishop Atterbury's "Epistolary Correspondence" produced the following narrative [E] from a descendant of the family [F]:

"Edward Fairfax was the son of Sir Thomas Fairfax of Denton in Yorkshire, who passed his youth in the wars of Europe, and was with the duke of Bourbon at the sacking of Rome, anno 15\*.

"His eldest brother was Sir Thomas [G] Fairfax, who was knighted at Roan in Normandy, and signalized himself on many occasions in Germany against the house of Austria, then aspiring to a fifth monarchy. His younger brother was Sir Charles, who was a captain under Sir Francis Vere at the battle of Newport; and, in that famous three years siege of Ostend, commanded all the English in the town, awhile before it was surrendered, where he received a wound in his face, by a piece of the skull of a marshal of France slain near him with a cannon bullet, and soon after was himself slain.

"While his brothers were thus honourably employed abroad, he staid at home at his book, and thereby made himself fit for any employment in church or state. But an invincible modesty, and love of a retired life, made him prefer the shady groves and natural cascades of Denton, and the forest of Knareborough, before all the diversions of court or camp.

"He did not pass his time *ignobili otio*, as appears by the many valuable manuscripts he has left in the library of my lord Fairfax at Denton, both in verse and prose.

"His first essay in poetry was when very young, in translating Torquato Tasso's heroic poem of "Godfrey of Bullen"

[E] First printed in 1783.

[F] Bryan Fairfax, esq. F. S. A. uncle to the late lord Fairfax of Scotland. See an account of him in the "Anecdotes of Bowyer."

\* It should be 1527.

[G] He was natural son of sir Thomas Fairfax, and natural brother of that sir Thomas Fairfax who was created baron of Cameron. His younger brother was knighted, and slain at the memorable siege of Ostend in 1601, of which he was governor.

out of Italian into smooth and excellent English verse; a book highly commended by the best judges and wits of that age, and allowed by the critics of this [H]. King James valued it above all other English poetry; and king Charles, in the time of his confinement, used to divert himself by reading it.

“ He wrote other ingenious eclogues, and presented them to the duke of Richmond and Lenox, of which his son William gives this account in his annotations upon them, viz. “ These  
 “ bucolics were written in the first year of the reign of king  
 “ James, and from their finishing, they lay neglected ten years  
 “ in my father’s study, until Lodowic the late noble duke of  
 “ Richmond and Lenox desired a sight of them, which made  
 “ the author to transcribe them for his grace’s use. That copy  
 “ was seen and approved by many learned men; and that  
 “ reverend divine Dr. Field, now bishop of Hereford, wrote  
 “ verses upon it; and these following were written by Wilson,  
 “ Scoto-britannus :

“ Et Phœbum, castasque doces, Fairfaxe, sorores

“ Salsa verecundo verba lepore loqui,

“ Ulla nec in toto prurit lascivia libro,

“ Pagina non minus est quam tibi vita proba.”

Chaste is thy Muse as is a vestal nun,  
 And thy Apollo spotless as the sun,  
 No wanton thought betray’d by word or look,  
 As blameless is thy life, as is thy book.

“ But the book itself, and the bishop’s encomium, perished in  
 “ in the fire, when the banqueting-house at Whitehall was  
 “ burnt, and with it part of the duke’s lodgings where the  
 “ book was; but, with my father’s help, I recovered them  
 “ out of his loose papers, &c.”

“ These were his diversions in his solitude; but he has left better proofs of his learning and judgement, in the controversy of religion with the church of Rome, all correctly written with his own hand.

“ There was one John Dorrell, a Romish priest of no ordinary fame, then a prisoner in the castle of York: between them there passed several letters, on several subjects, as the pope’s supremacy, infallibility, idolatry, &c. which deserve to be published.

“ The antiquary Roger Dodsworth, in his manuscript book, which he calls “ Sancti et Scriptores Ebor,” gives him this character: “ Edward Fairfax of Fuyston, esq. in the forest  
 “ of Knareborough, brother of sir Thomas lord Fairfax of

[H]. See Dr. Johnson’s critique, at the end of his Life of Waller, where a specimen of Fairfax is inserted.

“Denton. He translated Godfrey of Bullen out of Italian into English verses; wrote the History of Edward the Black Prince, and other witty eclogues not printed. He is accounted a singular scholar, in all kind of learning, and yet liveth, 1631.”

“He was very serviceable to his brother my lord Fairfax in the education of his children, the government of his family, and in all his affairs. The success appeared in having all his children bred scholars, and well principled in religion and virtue: his house famed for hospitality, and his estate flourishing.

“What his principles were, appears by this character he gives of himself in his book called “Demonology:” For myself, I am in religion neither a fantastic Puritan, nor a superstitious Papist; but so settled in conscience, that I have the sure ground of God’s word to warrant all I believe, and the commendable ordinances of our English church to approve all I practise: in which course I live a faithful christian, and an obedient subject, and so teach my family.”

“These were the principles, and this the practice of the family, during the life of that noble lord Thomas, who died May 1, 1641, before the civil wars began in England, happily for himself, but not for the family.

“His sons were bred scholars: two of them took to the gown, one to the pulpit, the other to the bar: but a martial humour running in their veins, three of them were slain in the wars beyond sea; two in the defence of Frankendale, the other at Montauban in France. I cannot mention the name of those two brothers, my uncles William and John, without taking notice of the condoling letter, with the first news of their death, sent to their father, from Henry lord Clifford, the last earl of Cumberland of that name [1].

“Mr.

[1] “To my noble and worthy friend  
sir Thomas Fairfax at Denton.

“Worthy Sir,

“I never took pen in hand with more grief, for though my letter be to comfort you, yet are the contents so sad reports unto you of woe, declaring the death of your valiant and brave sons in the Palatinate, as I protest I sigh from the bottom of my heart at every pause, not knowing how to comfort you, being so troubled with grief myself, which makes me begin in confusion.

“The brave sallies out of Frankendale were so often made with success by them, that I think it as impossible for

time to survive the memory of them, as it is to restore again to life the noble executioners. For with the loss of eighty of our men, there were slain above 2000 of the bravest Spaniards that Spinola left behind him in the Palatinate: and they still defended the town till my lord Vere and count Mansfield raised the siege. But, alas! two or three days before the relief, your son John was slain with some sixteen more, surprised by the enemy upon the outworks (in a dark night, the sentinel giving no notice), who cut them to pieces when they had scorned to accept of the enemies offer of safety, if they would yield themselves prisoners.

“The brave captain William, as my  
informant

“ Mr. Edward Fairfax had several children, sons and daughters. His eldest son William was a scholar, of the same temper of his father, but more cynical. He translated “ *Dionogenes Laertius, the Lives of the old Philosophers,*” out of Greek into English.

“ Edward died about the year 1632, at his own house called Newhall, in the parish of Fuyston, between Denton and Knaresborough, and lies under a marble stone; but deserves a monument near Godfrey of Bullen in the Temple of Jerusalem.”

FAITHORNE (WILLIAM), an ingenious English painter, who flourished in the 17th century. After the civil wars broke out, he went into the army; when being taken prisoner in Basing-house, and refusing to take the oaths to Oliver, he was banished into France. He studied several years under the famous Champagne, and arrived to very great perfection in correctness of drawing. He was also a great proficient in engraving, as likewise in painting, especially in miniature, of which there are many specimens now extant in England. He died in Blackfriars in 1691, when he was near 75 years of age. He wrote a book, “ *Upon Drawing, Graving, and Etching,*” for which he was celebrated by his friend Flatman the poet, in an elegy, which ends with these lines:

“ So long as brass, so long as books endure,  
So long as neat wrought pieces, thou’rt secure,  
A “Faithorne sculpsit,” is a charm can save  
From dull oblivion, and a gaping grave.”

William Faithorne the son, who performed chiefly in mezzotinto, has often been confounded with his father.

FALCANDUS (HUGO), a writer of Sicilian history in the 12th century. He wrote the history of the calamities by which that country was afflicted for near 23 years, under William I. and II. His preface was written in the year 1166. He wrote the history of events of which he was himself a witness, and is reckoned an author of merit, and good credit. The exact time of his death is not known.

FALCONBERG (MARY COUNTESS OF), was the third daughter of Oliver Cromwell, a lady of great beauty, but of

informer tells me, two days after being in the trenches, had his thigh taken off by a cannon shot, but lived a day and half after, in which time he acted the part of as good a Christian, as he had before of a successful commander; so as the happiness of his soul must necessarily extenuate the loss of his life, the one crowned with honour, the other with eternal blessedness.

“ Their never dying virtues of valour and Christianity came to them by descent

from your valiant and Christian self; as you gave them, so I now beseech you make use of them, when God has taken them, bearing the blow with a Christian valour, which I pray may overcome the great grief in losing two such inestimable jewels, the honour of our times and kingdom. In this hearty prayer to you, and to God for you, I rest your afflicted and faithful friend and servant,

“ HEN. CLIFFORDE.”  
greater

greater spirit, and was second wife of Thomas lord viscount Falconberg. Bishop Burnet, who stiles her a wise and worthy woman, says, that "she was more likely to have maintained the post (of protector) than either of her brothers;" according to a saying that went of her, "that those who wore breeches, deserved petticoats better; but if those in petticoats had been in breeches, they would have held faster." After Richard was deposed, who, as she well knew, was never formed for regal power, she exerted herself in behalf of Charles II. and is said to have had a great and successful hand in his restoration. It is very certain that her husband was sent to the Tower by the commission of safety a little before that great event, and that he stood very high in the king's favour. She died March 14, 1712. See a remarkable passage concerning her in Dr. Z. Grey's examination of Neal's history of the Puritans, p. 36.

FALCONER (WILLIAM), an ingenious Scottish sailor, who, about the year 1762, came up to London with a very pathetic poem, called "The Shipwreck," founded on a disaster which happened in his own experience. The publication of this piece recommended him to the late duke of York, and he would, in all probability, have been suitably preferred, if a second shipwreck, as may be supposed, had not proved fatal to him, and to many gentlemen of rank and fortune with whom he sailed. It was in 1769, that he went out a volunteer in the Aurora frigate, sent to carry Mess. Vansittart, Scrafton, and Ford, the supervisors appointed to regulate our East India settlements; which vessel, after it had touched at the Cape of Good Hope, was never more heard of. Before his departure he published a very useful Marine Dictionary in one volume, quarto.

FALCONET (CAMILLE), born at Lyons in 1671, was bred a physician, in which profession his family had long been celebrated, but distinguished himself more in general literature than in medicine. He settled at Paris, became a friend of Malebranche, and in 1716 was elected into the French academy. He had a library of between four and five hundred thousand volumes, from which he presented to the royal library, all those that were wanting to that collection. He died in 1762, at the age of 91, being supposed (like Fagon), to have prolonged his life by his skill. He was of a lively disposition, with a ready natural eloquence; and though he was not so famous in the practice of medicine, he was much esteemed in consultation. His chief works are, 1. A translation of Villemont's "Systema Planetarum," published in 1707. 2. An edition of the Greek Pastoral of "Daphnis and Chloe," translated by Amyot, with curious notes. 3. An edition of Despé-

rier's "Cymbalum Mundi," with notes. 4. Several dissertations in the memoirs of the academy; and some medical theses.

FALCONIA (PROBA), a Roman poetess, who flourished in the reign of Theodosius; was a native of Horta, or Hortanum, in Etruria. There is still extant by her, a cento from Virgil, giving the sacred history from the creation to the deluge; and the history of Christ, in verses selected from that poet, introduced by a few lines of her own. Authors have sometimes confounded her with Anicia Faltonia Proba, the mother of three consuls: and with Valeria Proba, the wife of Adelfius, a proconsul.

FALDA (GIOVANNI BAPTISTA), an Italian engraver of this century, some of whose etchings in aquafortis, are much esteemed by connoisseurs. He published views of the palaces, fountains, &c. of Rome, which are thought valuable and curious.

FALETI (JERONIMO), an Italian poet of the sixteenth century, a native of Savona, in the state of Genoa. He published in 1557 a poem in Ottava rima, on the wars of Charles V. in Flanders, and other miscellaneous poems; and in 1558, twelve of his orations were published at Venice by Aldus, in folio. He wrote also on the causes of the German war under Charles V. and an Italian translation of Athenagoras on the resurrection. He was distinguished as a statesman, an orator, and an historian, as well as a poet, and was deputed on an embassy to Venice by Hercules Antestini, duke of Ferrara.

FALIERI (ORDELAFO), doge of Venice, went with a powerful fleet to the aid of Baldwin king of Jerusalem, about the year 1102. Having assisted that prince in recovering the greater part of Syria, he conquered on his return, Dalmatia, Croatia, and several other provinces. He returned in triumph to his native country, but did not long enjoy his tranquillity. Zara in Dalmatia revolted, and in laying siege to that city, in the year 1120, he lost his life.

FALIERI (MARINO), doge of Venice in the year 1354, formed an atrocious design of seizing the government, so as to render himself absolute. He had already formed his plan for assassinating all the senators, when his plot was discovered by one of his accomplices. The senate took their measures so well, that sixteen of the conspirators were seized at once with Falieri. They were hanged, and he was beheaded at the age of 80. Four hundred more, concerned in the plot, were put to death in various ways. The conspirator who revealed the design was ennobled, and had a pension of 1000 crowns. But being discontented with this reward, he upbraided the senators  
for

for ingratitude, and at length was banished for his murmurs into the island of Augusta, whence he escaped, but perished in making his way to Dalmatia.

FALKLAND (LORD). See CARY.

FALLE (PHILIP), a learned man, was born in the isle of Jersey in 1655, and at fourteen became a commoner of Exeter college in Oxford [K]; from whence he removed to St. Alban's hall, and took both his degrees in arts. Afterwards he went into orders, retired to his native country, where he was made rector of St. Saviour's, and was afterwards chosen deputy from the states of that island to king William and queen Mary. He published three sermons; one preached at St. Hilary's in Jersey, in 1692; another at Whitehall in 1694; and another before the mayor of London in 1695. He was the author also of, "An account of the isle of Jersey, the greatest of those islands that are now the only remainder of the English dominions in France: with a new and accurate map of that island." 1694, 8vo.

FALLOPIUS (GABRIEL), a most celebrated physician and anatomist of Italy, was descended from a noble family, and born at Modena in 1490. He enjoyed a strong and vigorous constitution, with vast abilities of mind, which he cultivated by an intense application to his studies in Philosophy, Physics, Botany, and Anatomy. In this last he made some discoveries, and, among the rest, that of the tubes by which the Ova descend from the Ovarium, and which from him are called the "Fallopian Tubes." He travelled through the greatest part of Europe, and penetrated by his labour the most abstruse mysteries of nature. He practised physic with great success, and gained the character of one of the ablest physicians of his age. He was made professor of anatomy at Pisa in the year 1548, then at Padua in the year 1551; at which last place he died upon the 9th of October, 1563, aged seventy-two years.

His writings, by which he very much distinguished himself, were first published separately, at the time they were written; and afterwards collected and printed with the title of, "Opera Genuina Omnia, tam Practica, quam Theoretica, in tres tomos distributa." They were printed at Venice in 1584, and in 1606; and at Francfort in 1600, "cum Operum Appendice," and in 1606, in folio. The first volume contains, 1. "Institutiones Anatomicæ." 2. "Observationes Anatomicæ." 3. "Observationes de Venis." 4. "De partibus similibus humani corporis." 5. "De Medicamentis Simplicibus." 6. "De materia medicinali in librum primum

“Dioscoridis.” 7. “De Thermalibus aquis libri septem.” 8. “De Metallis atque Fossilibus libri duo.” 9. “De medicamentis purgantibus simplicibus.” 10. “Epistola ad Mercurialem de Asparagis.” The second volume contains, 1. “De Ulceribus et eorum speciebus: de morbo Gallico: de ulceribus singularum partium.” 2. “De Vulneribus in Genere et Specie.” 3. “Commentarius in Hippocratis Coi librum de vulneribus capitis.” 4. “De Cauteriis.” The third volume contains, 1. “De Tumoribus præter Naturam.” 2. “Expositio in librum Galeni de Ossibus.” 3. “De luxatis et fractis ossibus.” 4. “Methodus consultandi.” 5. “De Compositione Medicamentorum [L].”

FALS (RAIMOND), a celebrated engraver of medals. He was born at Stockholm in 1658, but settled at Paris in 1683, where he obtained a high reputation, worked under Cheron medallist to the king, and had his diligence and ingenuity rewarded by a pension of 1200 livres. He died at Berlin in 1703.

FALSTER (CHRISTIAN), a celebrated Danish critic and philologist of Flensburg, the exact time of whose birth and death we have not been able to learn. His chief works, which are all of a curious and interesting nature, were published between the years 1717 and 1731. They are these: 1. “Supplementum Linguae Latinae,” consisting of observations on Cellarius’s edition of Faber; Flensburg, 1717. 2. “Animadversiones Epistolicae,” of a similar nature, published at the same place and time. 3. “Quæstiones Romanae,” containing an idea of the literary history of the Romans, with obscure memorials of eminent writers and works; Flensburg, 1718. 4. “Cogitationes Philologicae,” Lips. 1719. 5. “Sermo Panegyricus de variarum gentium bibliothecis,” *ibid.* 1720. 6. “Vigilia prima noctium Ripensium,” containing observations on A. Gellius; Hafniae, 1721. 7. “Amænitates Philologicae,” Amst. 1729–32, 3 vols. And, 7. “A Danish translation of the fourteenth satire of Juvenal,” Hafn. 1731, in 4to, the rest are 8vo.

FANCOURT (SAMUEL), a native of the West of England, was, at the beginning of the present century, pastor of a congregation of Protestant Dissenters in Salisbury, where he had a number of pupils for near 20 years. Professing a creed very different from the opinions of Calvin, as appears by his numerous publications [M], he incurred the displeasure of the zealous Calvinists. The Establishment and the Dissenters

[L] Thuanus (in Hist. lib. 34.) and Castellan (in Hist. vitis illust. Medic.) make him born in 1523, and dead in 1562; so to live to his 39th year only: but they are mistaken. (Astruc de Luc Vener. Lib. V.—Thomasius in Elog.)

[M] His publications as collected from the Catalogue of his Circulating Library, in 2 vols. 8vo, 1748: where they are ranged in chronological order, and are enumerated in Gent. Mag. 1784, p. 274.

had an equal share in the controversy; which turned on the divine prescience, the freedom of the human will, the greatness of the divine love, and the doctrine of reprobation.

Driven from a comfortable settlement to the great metropolis, where he acquired no new one as a teacher, Mr. Fancourt, about the year 1740 or 1745, established the first circulating library for gentlemen and ladies, at a subscription of a guinea a year for reading; but in 1748 extended it to a guinea in all, for the purchase of a better library, half to be paid at the time of subscribing, the other half at the delivery of a new catalogue then in the press, and twelve-pence a quarter beside, to begin from Michaelmas 1745, to the librarian. Subscriptions were to be paid without further charge to the proprietors, but to pay only from the time of subscribing; out of which quarterly payments were to be deducted the rent of the rooms to receive the books, and accommodate subscribers, a salary to the librarian to keep an open account, and to circulate the books; a stock to buy new books and duplicates as there was occasion; the expence of providing catalogues, and drawing up writings for settling the trust. This trust was to be vested in twelve or thirteen persons chosen by ballot out of the body of proprietors; and the proposer, Mr. Fancourt himself, was to be the first librarian, and to continue so as long as he discharged his office with diligence and fidelity. Every single subscription entitled the subscriber to one book and one pamphlet at a time, to be changed *ad libitum* for others, and kept *ad libitum*, if not wanted by other subscribers. Mr. Fancourt advertised himself also in these proposals as a teacher of Latin, to read, write, and speak it with fluency in a year's time or less, at twelve guineas a year, one guinea a month, or twelvecpence an hour, allowing five or six hours in a week. The great hypercritic of Mr. Fancourt's design was the late Dr. C. Mortimer. Not to trace the poor librarian through every shifting of his quarters, he fixed at last at the corner of one of the streets in the Strand, where encumbered with a helpless and sick wife, turned out of fashion and out-planned by a variety of imitators, and entangled with a variety of plans, not one of which could extricate him from perplexities, this worthy man, who may be said to have first circulated knowledge among us, sunk under a load of debt, unmerited reproach, and a failure of his faculties, brought on by the decay of age, precipitated by misfortunes. His library became the property of creditors, and he retired in humble poverty to Hoxton-square, where some of his brethren relieved his necessities, till he closed a life of usefulness in his 90th year, June 8, 1768. As a preacher, though neither what is now called popular, nor pastor of a London congregation,

gregation, the writer of this article remembers to have heard him with pleasure, when engaged to fill up those vacancies which were occasioned by accident; and he will ever regret how few imitators the manly eloquence and reasoning of Mr. Fancourt have in this giddy age.

FANNIUS (CAIUS), the son of Marcus Fannius, and son-in-law of Lælius; wrote a history, of which Cicero says, that it was neither inelegant nor perfectly eloquent: yet it was extolled for its strict veracity, and had the honour of being epitomized by M. Brutus. He wrote also Annals, the eighth book of which is quoted by Priscian, and others by different writers. He was first cousin to C. Fannius Strabo, who was consul with Domitius, A. C. 121, and grandson to C. Fannius Strabo, author of the Fannian law, one of the earliest sumptuary laws, which was passed in his consulship, A. C. 161. Fannius wrote his history in his youth, when he served in Africa under Scipio Æmilianus, and in Spain under Fabius Max. Servilianus. He was not on the best terms with his father-in-law, because he had preferred L. Scævola, the husband of an elder daughter, in an election for the college of augurs: yet by his recommendation he became a student under Panætius.

FANNIUS (QUADRATUS), a bad poet in the time of Augustus, whose vanity induced him to send his works, and a figure of himself, to one of the public libraries, and was flattered by its reception, as Horace tells us; which is almost all we know of him, except that the old scholiast mentions a satire as one of his performances.

FANNIUS (CAIUS), another Roman historian, who flourished in the reign of Trajan, and was a friend of the younger Pliny. From the account of him given by that author, he seems to have been an advocate in much business. He wrote, however, three books, relating the deaths of those who were either executed or banished by order of Nero; and was preparing others, when his progress was intercepted by death. Pliny laments him as a man he loved, as polished, and eloquent, naturally acute, improved by exercise, and stored with various learning. His three books, he adds, were written in a middle style, between history and colloquial narration, in pure latinity, and containing strong marks of penetration and diligence. His death was sudden.

FANSHAW (SIR RICHARD), an English gentleman, famous for his embassies and writings, descended from an ancient family at Fanshaw-gate in Derbyshire, was the tenth son of Sir Henry Fanshaw, of Ware-Park in Hertfordshire, where it is supposed he was born about 1607. He received the rudiments of his education from the famous Thomas Farnaby, afterwards completed his studies in the university of Cambridge,

bridge, and from thence went to travel into foreign countries, by which means he became accomplished. He distinguished himself so early, that, in 1635, he was taken into the employments of state by Charles I. and then sent resident to the court of Spain; whence being recalled in 1641, he adhered to the royal interest, and was employed in the most important matters. In 1644, attending the court at Oxford, he had the degree of doctor of the civil law conferred upon him; and being now grown eminent for his excellent abilities and learning, he was made secretary to Charles prince of Wales, whom he attended into the western parts of England, and thence into the isles of Scilly and Jersey. In 1648, he was made treasurer of the navy under the command of prince Rupert, which he managed till 1650; when he was created a baronet by Charles II. and sent envoy extraordinary to the court of Spain. Being recalled thence into Scotland, he served there in quality of secretary of state, to the great satisfaction of all parties, though he never took, says Wood, COVENANT or ENGAGEMENT. He afterwards attended his majesty to Worcester; and being taken prisoner in the battle there of 1651, he was committed to close custody in London; where continuing till he had contracted a very dangerous illness, he had the liberty allowed him, upon bail given, to go any where for the recovery of his health, provided he stirred not five miles from the place, without leave of the parliament. During these, and other seasons of leisure, he wrote various poems, and made several translations, of which an account shall be given below.

February 1659, he repaired to the king at Breda, who knighted him the April following. Upon his majesty's restoration, it was expected from his great services, and the regard the king had for him, that he would have been made secretary of state: but at that period there were so many people's merits to reward, and so great a clamour for preferment, that Sir Richard was disappointed, but had the place of master of requests conferred upon him, a station in those times of considerable profit. On account of his being a good Latin scholar, he was also made secretary for that language. In 1661, being one of the burgesses for the university of Cambridge, he was sworn a privy counsellor of Ireland; and having, by his residence in foreign countries qualified himself for public employment, he was sent envoy extraordinary to Portugal, with a dormant commission to the ambassador, which he was to make use of as occasion should require. Shortly after, he was appointed ambassador to that court, where he negotiated the marriage between his master and the infanta donna Catherina. He returned to England towards the end of the same year: but

we are assured by Wood, that, in 1662, he was sent again ambassador to that court; and when he had finished his commission to the satisfaction of both princes, being recalled in 1663, he was sworn one of his majesty's privy council.

In the beginning of 1664, he was sent ambassador to Philip the IVth of Spain, and arrived in Feb. at Cadiz, where he met with a very extraordinary and unexpected salutation, and was received with some circumstances of particular esteem. It appears from one of his letters, that this distinguishing respect was paid him, not only on his own, but on his master's account: and from another, that this peculiar honour arose from the expectation that Tangier and Jamaica were to be restored to Spain by England, which occasioned his arrival to be so impatiently longed for, and so magnificently celebrated. During his residence at this court Philip died, Sept. 1665, leaving his son Charles an infant, and his dominions under the regency of his queen, daughter of the emperor Ferdinand III. Sir Richard, taking the advantage of this minority, put the finishing hand to a peace with Spain: that country being sufficiently tired and weakened with a war of twenty-five years for the recovery of Portugal, which had been dismembered from the Spanish crown in 1640. The treaty of peace was signed at Madrid Dec. 6, 1665, and is to be seen in the second volume of Arlington's letters. In January following, Sir Richard took a journey into Portugal; with a view, no doubt, of bringing about an accommodation between that crown and Spain: but this was not effected till 1667, by the mediation of his Britannic majesty.

Having fulfilled his commission, he was preparing to return to England; when, June 4, 1666, he was seized at Madrid with a violent fever, which put an end to his life on the 16th. His body being embalmed was conveyed by land to Calais, and so to London; whence being carried to All-Saints church in Hertford, it was deposited in the vault of his father-in-law, till May 1671; and then removed to a new vault, made on purpose for his family, in the parish church of Ware. By his lady, Anne, daughter of Sir John Harrison of Balls, he had six sons and eight daughters; whereof only one son and four daughters survived him. The author of the account of him prefixed to his letters, &c. says, that "he was remarkable for  
" his meekness, sincerity, humanity, and piety; and also, was  
" an able statesman and great scholar, being in particular a  
" complete master of several modern languages, especially  
" the Spanish, which he spoke and wrote with as much ad-  
" vantage as if he had been a native."

Though his life may truly be said to have been a life of business, yet he found time to produce the following works, in  
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the literary way: 1. An English translation in rhyme of "Il Pastor Fido, or The Faithful Shepherd," written by Battista Guarini, 1646, 4to. 2. A translation from English into Latin verse of "The Faithful Shepherdess," a pastoral: written by John Fletcher, gent. 1658. 3. In the octavo edition of "The Faithful Shepherd," are inserted the following poems of our author; An ode on his majesty's proclamation in 1630, commanding the gentry to reside upon their estates in the country; an English translation of the fourth book of Virgil's *Æneid*; odes of Horace, translated into English; a summary Discourse of the Civil Wars of Rome. 4. He translated from Portuguese into English, "The Lusiad, or Portugal's Historical Poem," written by Luis de Camoens, 1655, folio. 5. After his decease, in 1671, these two pieces in 4to: "Querer per solo querer," "To love only for love's sake," a dramatical romance, represented before the king and queen of Spain; and "Fiestas de Aranjeuz," Festival at Aranjeuz. Both written in Spanish by Antonio de Mendoza, upon celebrating the birth-day of Philip VI. in 1623, at Aranjeuz; and translated by our author in 1654, during his confinement. 6. "Original Letters, during his Embassies in Spain and Portugal, 1702," 8vo. With his Life prefixed.

We are told, that he composed other things, remaining in manuscript, which he wrote in his younger years, but had not the leisure to complete. Even some of the forementioned printed pieces have not all the perfection, which our ingenious author could have given them: for, as the writer above observes, "being, for his loyalty and zeal to his master's service, tossed from place to place, and from country to country, during the unsettled times of our anarchy, some of his manuscripts falling by misfortune into unskilful hands, were printed and published without his consent or knowledge, and before he could give them his last finishing strokes." But that was not the case with his translation of "Il Pastor Fido," which was published by himself; and hath been applauded by some of the best judges: particularly by Sir John Denham, who, after censuring servile translators, goes on thus:

"A new and nobler way thou dost pursue  
 "To make translations and translators too.  
 "They but preserve the ashes, thou the flame,  
 "True to his sense, but truer to his fame."

FARDELLA (MICHAEL ANGELO), a celebrated professor of natural history and astronomy in the university of Padua; was by birth a Sicilian, bred a Franciscan, and afterwards became a secular priest. He was born at Trapani in Sicily, in 1650, and died at Naples in 1718. His works are little known

known in this country. He is said to have been lively, inconsiderate, and generous.

FAREL (WILLIAM), a learned minister of the church, and most intrepid reformer, was the son of a gentleman of Dauphiné in France, and born at Gap in 1489 [M]. He studied philosophy, and the Greek and Hebrew tongues, at Paris with great success, and was for some time a teacher in the college of cardinal le Moine. Bricconnet bishop of Méaux, being inclined to the reformed religion, invited him to preach in his diocese in 1521; but the persecution, raised there against those stiled heretics, in 1523, obliged him to provide for his security out of France. He retired to Strasburg, where Bucer and Capito admitted him as a brother; and he was afterwards received as such by Zwinglius at Zurich, by Haller at Berne, and by Oecolampadius at Basil. As he was thought a proper man to make proselytes, he was advised to undertake the reformation of religion at Montbeliard, in which design he was supported by the duke of Wittenberg, who was lord of that place; and he succeeded in it most happily. He was a man of a most fiery zeal, which however he tempered a little, by the advice of Oecolampadius. Once on a procession-day, he pulled out of the priest's hand the image of St. Antony, and threw it from a bridge into the river: it is a wonder he was not torn to pieces by the mob. Erasmus by no means liked Farel's temper, as appears from what he wrote of him to the official of Besancon. "You have," says he, "in your neighbourhood the new evangelist Farel; than whom I never saw "a man more false, more virulent, more seditious." He has given a frightful character of him elsewhere: but he thought Farel had abused him in some of his writings, and therefore is not to be altogether believed in every thing he says of him. In 1528, he had the same success in promoting the reformation in the city of Aigle, and soon after in the bailiwick of Morat. He went afterwards to Neufchatel in 1529, and disputed against the Roman catholic party with so much strength, that this city embraced the reformed religion, and established it entirely Nov. 4, 1530. He was sent a deputy to the synod of Waldensis, held in the valley of Angrogne. Hence he went to Geneva, where he laboured against popery: but the grand vicar and the other clergy resisted him with so much fury, that he was obliged to retire. He was called back in 1534 by the inhabitants, who had renounced the Roman catholic religion; and was the chief person that procured the perfect abolition of it the next year. He was banished from Geneva with Calvin in 1538, and retired to Basil, and afterwards to Neufchatel,

where there was great probability of a large evangelical harvest. From thence he went to Metz, but had a thousand difficulties to encounter; and was obliged to retire into the abbey of Gorze, where the count of Furstenberg protected him and the new converts. But they could not continue there long; for they were besieged in the abbey, and obliged at last to surrender, after a capitulation. Farel very happily escaped, though strict search was made after him, having been put in a cart among the sick and infirm. He took upon him his former functions of a minister at Neufchatel, whence he took now and then a journey to Geneva. When he went thither in 1553, he was present at Servetus's execution. He went again to Geneva in 1564, to take his last leave of Calvin, who was dangerously ill. He took a second journey to Metz in 1565, being invited by his ancient flock, to come and see the fruits of the seed which he had sown in their hearts. He returned to Neufchatel, and died there Sept. 13, in the same year.

He married at the age of sixty-nine, and left a son, who survived him but three years. Though he was far better qualified to preach than to write books, yet he was the author of some few publications. The difficulties this minister underwent in promoting the reformation, and the courage he shewed in surmounting them, are almost incredible. He was often surrounded with drawn swords: bells were rung to prevent his being heard; but in vain: they could neither interrupt nor terrify the preacher. His marriage was thought very strange, and out of season, even by his friends: but he was not at a loss for arguments to justify it. He married, he said, for the sake of an help-mate in his old age: he married to shew, that a state of celibacy is neither meritorious nor satisfactory, as they of the Romish church assert: and he married to prove, that the grace of a perpetual continency is neither given to all, nor for ever. These reasons have been urged by his friends and party: the last of which must needs appear a very strange one! "Men will hardly imagine," says Bayle, "that the gift of continence, which has been kept to the age of sixty-nine, should on a sudden disappear and vanish away."

FARET (NICHOLAS), one of the first members of the French academy, and principally concerned in forming the statutes of that rising institution. He was secretary to the count d'Harcourt, a friend of Vaugelas St. Amand, and other ingenious men, but himself a very indifferent author both in prose and verse. He had the credit of being a *bon vivant*, more, perhaps, from his looks than his practice. He was born in 1600, and died in 1646.

FARIA (EMMANUEL DE SOUSA), a Portuguese knight, was born in 1590 of a noble family; and being educated suitably,

ably, made a great progress in the belles lettres, and in the knowledge of languages [N]. He accompanied the marquis de Castel Rodrigo, who went ambassador to Rome in the time of Urban VIII. and gained the esteem of all the learned, who frequented the court of that pontiff. Leo Allatius has mentioned him with honour. He died at Madrid in 1650; and, like many others who have devoted their lives to letters, is said to have been so negligent of his fortune, as to have died extremely poor. He is the author of several works in poetry and prose: and is remarkable for having preferred the Castilian to the Portuguese, though the latter was his native tongue. His poems have been collected into seven volumes, some of which were not published till after his death. His style is manly, vigorous, nervous; and he every where shews much genius and judgment. He wrote 2. "Moral and political Discourses." 3. "Commentaries upon the Lusiadas of Camoens." 4. "A history of Portugal to the reign of Henry the cardinal." 5. "Portuguese Europe, Asia, Africa, and America, or a history of their dominions in all those parts," published after his death. He had some singularities, affected a philosophical plainness of dress, and was of a severe and independent turn, but sociable and lively with his friends.

FARINACCIO (PROSPER), a celebrated Italian lawyer, born at Rome in 1554, died in 1618. His works, which amount to the quantity of thirteen folio volumes, are much esteemed in his own country, but are chiefly on subjects of law as then established at Rome.

FARINATO (PAUL), an Italian painter, was born at Verona 1522; his mother dying in labour of him. He was a disciple of Nicolo Golfino, and an admirable designer, but not altogether so happy in his colouring: though there is a piece of his painting in St. George's church at Verona, so well performed in both parts, that it does not seem inferior to one of Paul Veronese, which is placed next to it. He was famous also for being an excellent swordsman, and a very good orator. He had considerable knowledge in sculpture and architecture, especially that part of it which relates to fortifications. His last moments are said to have been as remarkable as his first, on account of the death of his nearest relation. He lay upon his death-bed in 1606; and his wife, who was sick in the same room, hearing him cry out, "He was going," told him, "She would bear him company;" and actually did so, as they both expired at the same minute.

FARINELLI. See BROSCI.

FARINGDON (ANTHONY), an English divine, was born at Sunning in Berks, 1596[0]. He was admitted scholar of Trinity-college, Oxford, in 1612, and elected fellow in 1617. Three years after, he took a master of arts degree; about which time entering into orders, he became a celebrated preacher in those parts, an eminent tutor in the college, and, as Wood says, an example fit to be followed by all. In 1634, being then bachelor of divinity, he was made vicar of Bray near Maidenhead in Berks, and soon after divinity-reader in the king's chapel at Windsor. He continued at the first of these places, though not without some trouble, till after the civil commotions broke out; and then he was rejected, and reduced with his wife and family to such extremities, as to be very near starving. At length Sir John Robinson, alderman of London, related to archbishop Laud, and some of the parishioners of Milk-street, London, invited him to be pastor of St. Mary Magdalen in that city, which he gladly accepted, and preached with great approbation from the loyal party. In 1657, he published a folio volume of these sermons, and dedicated them to his patron Robinson, "as a witnesse or manifesto," says he to him, "of my deep apprehension of your many noble favours, and great charity to me and mine, when the sharpnesse of the weather, and the roughnesse of the times, had blown all from us, and well-neer left us naked."

After his death, which happened at his house in Milk-street, Sept. 1658, his executors published, in 1663, a second folio volume of his sermons containing forty, and a third in 1673, containing fifty. He left also behind him, in MS. memorials of the life of John Hales of Eaton, his intimate friend and fellow-sufferer: but these memorials have never come to light.

FARNABY (THOMAS), an eminent grammarian and school-master, was son of Thomas Farnaby of London, carpenter, and grandson of Mr. Farnaby, sometime mayor of Truro in Cornwall. He was born in London about 1575. He became a servitor of Merton-college in Oxford in 1590, but continued there only a short time; for, being seduced to abandon his religion and country, he went into Spain, and was for some time educated there in a college belonging to the Jesuits. He was originally of foreign extraction: for his great grandfather, the father of the mayor of Truro, was an Italian musician. Being weary, at length, of the severe discipline of the Jesuits, he contrived to leave them; and went with Sir Francis Drake and Sir John Hawkins, in their last

voyage in 1595, being in some esteem with the former. He afterwards served as a soldier in the Low Countries; but being reduced to great necessity, he landed in Cornwall; at which time, says Wood, "his distresses made him stoop so low, as to be an abcdarian, and several were taught their horn-books by him." At length, he settled at Martock in Somersetshire, and taught a grammar-school there with good success. He afterwards removed to London, and applied himself to the education of noblemen and gentlemen's children, which procured him a handsome livelihood. The number of his scholars amounted at one time to above three hundred. While he taught this school, he took the degree of master of arts in the university of Cambridge; and April 24, 1616, was admitted, *ad eundem*, in that of Oxford. He removed again about 1636, on account of frequent sicknesses in the city, to Sevenoaks in Kent, in the neighbourhood of which place he purchased an estate; and pursued his occupation of teaching with such success and profit, that he afterwards purchased another estate at Horsham in Suffex. Upon the breaking out of the commotions in 1641, he was reckoned to be ill affected to the parliament, because, when the protestation was urged that year, he said, "It was better to have one king than five hundred." Afterwards, being suspected to have favoured the rising of the country for the king about Tunbridge, in 1643, he was imprisoned in Newgate, and thence carried on ship-board. It was likewise debated in the house of commons, whether he should be sent to America; but this motion being rejected, he was removed to Ely-house in Holborn, where he remained till about a year before his death. He died June 12, 1647, aged 72; and was buried in the chancel of Sevenoaks, where, some time after, this inscription was fixed over his grave: "P. M. Viri Ornatissimi Thomæ Farnabii Armigeri, causæ olim Regiæ Reique Publicæ sed Literariæ vindicis acerrimi." He was twice married, and had children by both his wives. His first wife was a gentleman's daughter in Cornwall, by whom he had a son, who was a captain in Charles the First's army, and inherited his estate in Suffex; where he lived in good esteem, and died about 1673. His second, was the daughter of Howson bishop of Durham, by whom he had several children: one named Francis, who inherited his estate in Kent, and from whom Wood received these memoirs of his life.

Farnaby's works are, 1. "Notæ ad Juvenalis et Persii Satiras, 1612." He dedicated this to prince Henry, James the First's eldest son; and, when he presented it, was very kindly received by the prince, who in some measure even commanded him to write such commentaries on all the Latin poets. He was so vexed at the censures of some critics, that  
he

he resolved, though against his own inclination, to discontinue that kind of labour. However, he afterwards altered his resolution, and wrote, 2. "Notæ ad Senecæ Tragoedias, 1613." Ben Jonson had written epigrams, by way of panegyric, upon his notes of Juvenal and Persius: and his Seneca was ushered in with commendatory verses by Daniel Heinsius and others. 3. "Notæ ad Martialis Epigrammata, 1615." 4. "Notæ ad Lucani Pharsalia, 1618." To which are prefixed, commendatory verses in Latin by Mr. Selden. 5. "Index Rhetoricus Scholis accommodatus, 1625." Afterwards were added to it, Formulæ Oratoriæ et Index Poeticus." In the preface to this work he informs us, that he had published about twenty years before, without his name, his scheme "of Tropes;" which meeting with success, and being claimed by a certain plagiarist, put him upon composing his Index Rhetoricus. M. Baillet has passed a favourable judgment upon it; and father Vavassor, though he reckons Farnaby's Latin to be sometimes exceptionable, allows him to be a diligent and learned writer. 6. "Florilegium Epigrammatum Græcorum, eorum-que Latino versu a variis redditorum, 1629." 7. "Notæ ad Virgilium, 1634." 8. "Systema Grammaticum, 1641." King Charles I. ordered him to write a Latin grammar, for the use of all the schools, when that which had been established by law, and against which a great many complaints had been made, was to be reformed: and this we suppose to be it [P]. 9. "Notæ in Ovidii Metamorphoses." 10. "Phrasæologia Anglo-Latina." 11. "Tabulæ Græcæ Linguæ." 12. "Syn-  
taxis." 13. "Notæ in Terentium." He had finished his notes upon Terence, as far as to almost the end of the fourth comedy only, when he died: but Dr. Meric Casaubon completed the two last, and published the whole at London in 1651.

Farnaby was a very useful man: and many writers have spoken with great approbation of his labours. Bayle, in particular, says, that "his notes upon most of the ancient Latin poets have been of very great use to young beginners; being short, learned, and designed chiefly to clear up the text."

FARNESE (PETER LOUIS), first duke of Parma and Placentia, was the son of pope Paul III. by a secret marriage, contracted before he became a cardinal. The pope conferred these duchies upon him subject to an acknowledgment of 8000 crowns to the holy see. But the duke irritated his subjects against him by his debaucheries, and his tyranny, and was assassinated at Placentia in 1547, after having enjoyed his dignity

only two years. His successors, however, continued dukes of Parma and Placentia.

FARNESE (ALEXANDER), known by the title of cardinal Farnese, distinguished by his talents and his virtues, was the eldest son of the preceding, born in 1520, long before his father was advanced to the dukedom. He was created bishop of Parma by Clement VII. when only fourteen years old, and was successively advanced to other bishoprics. When he was dean of the sacred college, Charles V. said, that "if all its members resembled Farnese, it would be the most august assembly in the world." His grandfather, Paul III. advanced him to the purple in 1534, and employed him in various embassies in France, in Germany, and in the Low Countries. But with all his talents, he could not reconcile the jarring interests of Charles V. and Francis I. His latter days were passed at Rome, where he lived in splendor, a true patron of literature, and protector of men of letters. He died in 1589.

FARNESE (ALEXANDER), third duke of Parma, nephew of the preceding; was as famous in arms as his uncle in letters. He distinguished himself first at the battle of Lepanto, and afterwards at the siege of Antwerp, which was taken by his means. In 1578, he succeeded Don John of Austria, as governor of the Low Countries, but neither his courage nor his counsels, could restore Holland to Spain. He was afterwards employed by Philip II. against Henry IV. in France, but was obliged to return into Flanders. Having entered France a second time, when Henry was besieging Rouen, he there received a wound of which he died at Arras in 1592.

FARNEWORTH (ELLIS), distinguished by translating some capital authors, was born (as is presumed) at Bonteshall in Derbyshire, where his father was rector [Q]. He was bred first at Chesterfield school under Mr. William Burrow, a celebrated master, and afterwards removed to Eton. He was admitted of Jesus college, Cambridge; and matriculated Dec. 17, 1730. In 1762, he was presented by Dr. James Yorke, dean of Lincoln, to the rectory of Carsington in Derbyshire; but did not enjoy it long, as he died March 25, 1763. His publications were, 1. "The life of Pope Sixtus V. translated from the Italian of Gregorio Leti; with a preface, prolegomena, notes, and appendix, 1754," folio. 2. Davila's "history of France, 1757," 2 vols. 4to. 3. "A translation of the works of Machiavel, illustrated with annotations, dissertations, and several new plans on the art of war, 1761," 2 vols. 4to: reprinted in 4 vols. 8vo, 1775.

FARQUHAR (GEORGE), an ingenious comic writer, was the son of a clergyman in Ireland, and born at Londonderry in 1678 [R]. There he received the rudiments of education, and discovered a genius early devoted to the muses. When he was very young, he gave specimens of his poetry; and discovered a force of thinking, and turn of expression, much beyond his years. His parents, having a numerous issue, could bestow on him no other fortune than a liberal and polite education: therefore, when he was qualified for the university, he was sent to Trinity-college, in Dublin [S]. This was in 1694. He made great progress in his studies, and acquired a considerable reputation: but his gay and volatile disposition could not long relish the gravity and retirement of a college life; and therefore, soon quitting it, he betook himself to the diversions of the stage, and got admitted into the company of the Dublin theatre. He had the advantage of a good person, and was well received as an actor, though his voice was somewhat weak: for which reason he was resolved to continue on the stage, till something better should offer. But his resolution was soon broken by an accident, whereby he was near turning a feigned tragedy into a real one: for being to play the part of Guyomar, who kills Vasquez, in Dryden's "Indian Emperor," and forgetting to exchange his sword for a foil, in the engagement he wounded his brother tragedian, who represented Vasquez, very dangerously; and though the wound did not prove mortal, yet he was so shocked at it, that he determined never more to appear on the stage.

Soon after this, having now no inducement to remain at Dublin, he went to London. After his arrival there, which was in 1696, the celebrated actor Wilks ceased not to solicit him, till he had prevailed upon him to write a play: for Wilks, knowing his humour and abilities, assured him, that he was considered by all in a higher light than an actor; and as fitter to furnish compositions for the stage, than to echo those of other writers upon it. But he was yet more substantially invited by a genteel accommodation, which suffered him to exercise his genius at leisure: for the earl of Orrery, who was a patron as well as a master of letters, conferred a lieutenant's commission upon him in his own regiment in Ireland, which Farquhar held several years, and behaved himself well as an officer, giving several proofs both of courage and conduct. In 1698, his first comedy, called "Love in a Bottle," appeared on the stage; and for its sprightly dialogue and busy scenes, was well received by the audience, though Wilks had

[R] Memoirs of Farquhar, before his works.

[S] Memoirs of Wilks, by Obrien, p. 13.

no part in it. It may not be amiss to remember, that the year after, Mrs. Oldfield was, partly upon his judgment and recommendation, admitted on the theatre; she being then sixteen years of age[*r*].

In 1700, he brought his "Constant Couple, or, Trip to the Jubilee," upon the stage, it being then the jubilee year at Rome, when persons of all countries flocked thither, for pardons or amusements. In the character of Sir Harry Wildair, our author drew so gay and airy a character, so suited to Wilks's talents, and so animated by his gesture and vivacity of spirit, that the player gained almost as much reputation as the poet. Towards the end of this year, we meet with him in Holland, probably upon his military duty: and he has given a very facetious description of those places and people, in two of his letters, dated from the Brill and from Leyden: in a third, dated from the Hague, he very humorously relates how merry he was there, at a treat made by the earl of Westmorland; while not only himself, but king William, and others of his subjects, were detained there by a violent storm. There is also among his poems, an ingenious copy of verses to his mistress upon the same subject; which mistress is supposed to have been Mrs. Oldfield, whom he first recommended to the stage, on perceiving her strong talent for it. In 1701, he was a spectator, if not a mourner, at Dryden's funeral; but the description he has given of it in one of his letters, is not much calculated to inspire sorrow.

Encouraged by the prodigious success of his last play, he made a continuation of it, in 1701, in his comedy called, "Sir Harry Wildair, or, The Sequel of the Trip to the Jubilee:" in which Mrs. Oldfield obtained as much reputation, and was as greatly admired in her part, as Wilks was in his. In 1702, he published his "Miscellanies, or, collection of Poems, Letters, and Essays," which contain a variety of humorous and pleasant sallies of fancy. It is said, that some of the letters were published from copies returned to him, at his request, by Mrs. Oldfield. There is at the end of them an essay, which is called, "A discourse upon Comedy, in reference to the English stage." There is one among the letters, which he calls, "The Picture," containing a description and character of himself, which begins thus: "My outside is neither better nor worse, than my Creator made it; and the piece being drawn by so great an artist, 'twere presumption to say there were many strokes amiss. I have a body qualified to answer all the ends of its creation, and that's sufficient. As to the mind, which in most men wears as many changes as

“ their body, so in me ’tis generally dressed like my person, in  
 “ black. In short, my constitution is very splenetic and very  
 “ amorous, both which I endeavour to hide, lest the former  
 “ should offend others, and the latter incommode myself: and  
 “ my reason is so vigilant in restraining these two failings,  
 “ that I am taken for an easy-natured man by my own sex, and  
 “ an ill-natured clown by yours.—I have very little estate, but  
 “ but what lies under the circumference of my hat; and should  
 “ I by misfortune come to lose my head, I should not be worth  
 “ a groat. But I ought to thank providence, that I can by  
 “ three hours study live one and twenty, with satisfaction to  
 “ myself; and contribute to the maintenance of more families,  
 “ than some, who have thousands a year.” This, though not  
 all, is enough for a specimen.

In 1703, he brought out another lively comedy called “ The  
 “ Inconstant, or, The way to win him:” but now the fashion  
 had begun to turn towards Italian and French operas, and  
 this comedy therefore was received more coldly than the former,  
 though not at all inferior to them in merit. Farquhar was  
 married this year, and, as was at first reported, to a great for-  
 tune; which indeed he expected, but was miserably disap-  
 pointed. The lady had fallen in love with him, and so violent  
 was her passion, that she resolved to have him at any rate: and  
 as she knew he was too much dissipated to fall in love, or to  
 think of matrimony, unless advantage was annexed to it, she  
 first caused a report to be spread of her being a great fortune;  
 and then had him given to understand that she was in love with  
 him. He married her: and though he found himself deceived,  
 his circumstances embarrassed, and his family increasing, he  
 never once upbraided her for the imposition, but behaved to  
 her with all the delicacy and tenderness of an indulgent hus-  
 band.

Very early in 1704, a farce called, “ The Stage-coach,” in  
 the composition of which he was jointly concerned with an-  
 other, made its first appearance, and was well received. His  
 next comedy, named “ The Twin-Rivals,” was played in 1705:  
 and in 1706, his comedy, called “ The Recruiting Officer.”  
 He dedicated this “ to all friends round the Wrekin,” a  
 noted hill near Shrewsbury, where he had been to recruit  
 for his company; and where, from his observations on country  
 life, the manner in which serjeants inveigle clowns to enlist,  
 and the behaviour of the officers towards the milk-maids and  
 country girls, whom they seldom fail to debauch, he collected  
 matter sufficient to form a comedy; in which he was so suc-  
 cessful, that even now it brings full houses. His last comedy  
 was “ The Beaux’s Stratagem,” of which he did not live to  
 enjoy the full success. He was unhappily oppressed with some  
 debts:

debts: and this obliged him to make application to a courtier, who had formerly made him many professions of friendship. His pretended patron advised him to convert his commission into the money he wanted, and pledged his honour that in a short time he would provide him another. This circumstance appearing favourable, and unable to bear the thoughts of want, he sold his commission: but when he renewed his application, and represented his distressed situation, his noble patron had forgot his promise, or rather, perhaps, had never the least intention to fulfil it. This distracting disappointment so preyed upon his mind, that it carried him off this worldly theatre, while his last play was in the height of its success at Drury-lane. His death happened in April, 1707, before he was thirty years of age.

After his death, the following letter to Mr. Wilks was found among his papers: "Dear Bob, I have not any thing to leave thee to perpetuate my memory but two helpless girls; look upon them sometimes, and think of him that was to the last moment of his life, thine, George Farquhar." It would not be doing justice to Mr. Wilks to conceal that this recommendation, which resembled the celebrated testament of Eudamidas, was duly regarded by him; and that when they became of an age to be put out into the world in business, he procured a benefit for each of them, to supply the necessary resources.

The success of Farquhar's comedies, is said, in general, far to have exceeded his own expectations; and of his merits as a writer, various opinions have been entertained. It may be said, however, that he was usually happy in the choice of his subjects, and adorned them with a great variety of characters and incidents; that his style is pure, and unaffected; his wit natural, and flowing; and his plots generally well contrived. Licentiousness has been justly objected to his comedies; but that was the fault of his time, in which he was by no means the worst offender. He seems on the whole to have possessed a genius lively rather than elevated or extensive, fertile rather than solid. His characters are natural, yet not marked with peculiar strength, nor coloured with much art. But his productions are so pleasing, that many years ago his works had gone through eight editions; and to this day his comedies keep their rank upon the stage, and are among the liveliest and most popular representations.

Of his family, his wife died in circumstances of the utmost indigence; one of his daughters was married to an inferior tradesman, and died soon after. The other in 1764 was living; in indigent circumstances, without any knowledge of refinement in sentiments or expences; she seemed to take no  
pride

pride in her father's fame, and was in every respect fitted to her humble situation.

FASTOLFF (SIR JOHN), knight and knight-banneret, a valiant and celebrated general, and nobleman in France, during our conquests in that kingdom; knight of the garter; and in all respects a most extraordinary person; was descended of an ancient and famous family in Norfolk, and is supposed to have been born at Yarmouth in that county about 1377. There is no doubt, but a man of his accomplishments must have been carefully educated, though we do not find any account of it. His father, John Fastolff, esq. dying before he was of age, he became ward to some great nobleman: and it is said, that he was trained up according to the custom of those times, in the Norfolk family. About 1401, Thomas of Lancaster, afterwards duke of Clarence, and second son of Henry IV. was sent lord lieutenant into Ireland; and Fastolff probably attended him: for it is affirmed, that he was with him in 1405, and 1406. It is almost certain too, that Fastolff was with him in 1408, because at the end of that year he was married in that kingdom to a rich young widow of quality. Soon after, receiving some considerable posts of trust, under the English regency in France, he went to reside in that kingdom. Here he passed through several offices of the highest importance, distinguished himself most illustriously in all the arts of peace, and was successively crowned with titles and honours.

He did not make his final return to England till 1440; and, loaded with the laurels he had gathered in France, he now laboured to raise a new plantation of them in his own country. At home he shone as bright in virtue, as he had in valour abroad; and became no less amiable in his private, than he had been admirable in his public character. All we meet with in his recess is elegant, hospitable, generous, whether we consider the places of his abode, or those persons and foundations on which he showered his bounty. He was a benefactor to both the universities, bequeathing a considerable legacy to Cambridge, for building the schools of philosophy and civil law; and at Oxford, he was so bountiful to Magdalen-college, through the affection he had for his friend Wainfleet, the founder, that his name is there commemorated in an anniversary speech. It would carry us too far, if we should enumerate the many instances of his munificence: suffice it to say, that no retirement could obscure his reputation, no infirmities weaken him, even to the last, in the exercise of his generous spirit. He died in 1459, upwards of fourscore years of age, as we learn from his famous contemporary, William Caxton, our first printer, who says, in the preface to Cicero's "Tract of Old Age," which he printed in English in 1481, that it was

“ translated, and thyfstoryes openly declared, by the ordenaunce  
 “ and defyre of the noble auntyent knyght, Sir Johan Fastolff,  
 “ of the countee of Norfolk, bannetret, lyvyng the age of  
 “ fourfcore yere; exercyfyng the warrys in the royaume of  
 “ Fraunce and other countrees, for the difference and unyverfal  
 “ welfare of both royames of England and Fraunce; by  
 “ fourty years enduryng the fayte of armes haunting, and in  
 “ admynystryng justice and polytique governaunce, under thre  
 “ kynges; that is, to wete, Henry the fourth, Henry the  
 “ fyfthe, Henry the sixthe; and was governour of the duchye  
 “ of Angeou, and the countee of Mayne; captayne of many  
 “ townys, castellys, and fortrefsys, in the said royaume of  
 “ Fraunce; having the charge and faufgarde of them dyverse  
 “ yeres; occupyenge and rewlyng thre hondred speeres, and  
 “ the bowes accustomed thenne; and yeldyng good acompt of  
 “ the forsaide townes, castellys, and fortrefsys, to the seyd  
 “ kynges,” &c.

Shakspeare has been extremely blamed by some writers, for  
 perverting, they say, with an unaccountable licence, the cha-  
 racter of this great and good man, under his Sir John Falstaff;  
 while others will not allow, that he had any view of drawing  
 his Falstaff from any part of Sir John Fastolff's character.  
 These latter urge, as arguments in their behalf, the difference  
 of names, a difference in their ages, and, above all, that Fal-  
 staff's character was written and acted originally under the  
 name of Sir John Oldcastle. Without doubt, nothing can be  
 more different than the characters. The poet's Falstaff is an  
 old, humourous, vapouring, cowardly, lewd, lying, drunken  
 debauchee; while Fastolff was a young and grave, discreet and  
 valiant, chaste and sober, commander abroad, and afterwards  
 eminent for every act of virtue and goodness at home. Hence it  
 is, that offence has been taken at Shakspeare, although, according  
 to the strictness of the letter, the name of Falstaff is not to be  
 found in history. “ The comedian,” says one author, “ is  
 “ not excusable by some alteration of his name, seeing the  
 “ vicinity of sounds intrench on the memory of that worthy  
 “ knight; and few do heed the inconsiderable difference in  
 “ spelling their names [u].” Then in regard to the sub-  
 stitution of one person for the other, he says elsewhere;  
 “ Stage poets have themselves been very bold with, and  
 “ others been very merry at the memory of Sir John Oldcastle,  
 “ whom they have fancied a boon-companion, a jovial royster,  
 “ and yet a coward to boot; contrary to the credit of all  
 “ chronicles, owning him a martial man of merit. The best  
 “ is, Sir John Falstaff hath relieved the memory of Sir John

[u] Fuller's Worthies of England, in Norfolk.

“ Oldcastle,

“ Oldcastle, and of late is substituted buffoon in his place [x].  
 “ But it matters as little what petulant poets, as what malicious  
 “ papists, have written against him.” It must be remembered,  
 that Sir John Oldcastle was an early and eminent instrument of,  
 and sufferer for, the reformation; and that the offence, conceived against Shakspeare for his freedom with so sacred a name, obliged him to change it for Falstaff. He tells us himself of the change, in the epilogue to the second part of Henry IV.  
 “ If,” says he, “ you be not too much cloyed with fat meat,  
 “ our humble author will continue the story with Sir John in it,  
 “ and make you merry with fair Catherine of France; where,  
 “ for any thing I know, Falstaff shall die of a sweat, unless  
 “ already he be killed with your hard opinions; for Oldcastle  
 “ died a martyr, and this is not the man.”

But to proceed. In another place, the above cited author has these words of Sir John Fastolff: “ To avouch him by  
 “ many arguments valiant, is to maintain that the sun is bright;  
 “ though since, the stage hath been over bold with his memory, making him a thraconical puff and emblem of mock-  
 “ valour. True it is, that Sir John Oldcastle was the make-  
 “ sport in all plays for a coward. It is easily known, out of  
 “ what purse this black penny came: the papists railing on  
 “ him for a heretic, therefore he must be also a coward;  
 “ though, indeed, a man of arms every inch of him, and as  
 “ valiant as any in his age. Now, as I am glad that Sir  
 “ John Oldcastle is put out, so I am sorry that Sir John Fastolff is put in to relieve his memory in this base service to be  
 “ the anvil for every dull wit to strike upon.” Rowe, in his life of Shakspeare, goes along with the opinion of thinking him to blame, in this his second choice of personating our knight, “ being a name of distinguished merit in the wars of  
 “ France,” &c. and a later author still has said, that “ as of old  
 “ the reputation of Socrates was in his life-time sullied by  
 “ Aristophanes, in personating him on the stage, so the memory of our hero,” meaning Fastolff, “ had in this last age  
 “ met with the same hard fate by interludes in plays.”

That Sir John Oldcastle’s character was thus misrepresented on the stage, is certain, from the prologue to the old play of that name, in which he is the hero. Lest the audience from the title should expect the old buffoonery under that name, they are thus addressed:

The *doubtful* title, gentlemen, prefix’d  
 Upon the argument we have in hand,  
 May breed *suspense*, and wrongfully disturb  
 The peaceful quiet of your settled thoughts.

*To stop which scruple, let this brief suffice:  
 It is no pamp'rd glutton we present,  
 Nor aged counsellor to youthful sin,  
 But one, whose virtue shone above the rest,  
 A valiant martyr, and a virtuous peer.*

When Shakspeare introduced Sir John Falstaff to perform the popular office of Sir John Oldcastle, much better, doubtless, than it had ever been done before, he perhaps made him *Sir John*, because that title was already familiar to his auditors; but when he invented the name of Falstaff, he most probably had no thought of Fastolff, and the resemblance was accidental. Modern critics do not allow that Shakspeare's Falstaff ever appeared under the name of Oldcastle.

FAVART (MARIE, JUSTINE, BENOITE), madame, a celebrated French actress, whose maiden name was du Roncerai. She was always a great favourite with the public, from her first appearance to her death, in comedies, comic operas, and other lively pieces. Her character, for sensibility, generosity, mild disposition, and inexhaustible liveliness, stood very high. She was born at Avignon in 1727, and died at Paris in 1772.

FAUCHET (CLAUDE), a French antiquary of great fame, whose laborious researches into the earliest and most obscure parts of the history of his country, obtained him more celebrity than profit. He was, however, president of one of the courts at Paris, and is said by some to have obtained a pension from Henry IV. with the title of historiographer. He died in 1601, at the age of 72, overwhelmed with debts. His works were collected in 4to at Paris, in 1610. The principal of them are, 1. "His Gaulish and French antiquities," the first part of which treats chiefly of matters anterior to the arrival of the Franks, the second is extended to Hugh Capet. 2. "A treatise on the liberties of the Gallican church." 3. "On the origin of knights, armorial bearings, and heralds." 4. "Origin of dignities and magistracies in France." All these contain much curious matter, not to be found elsewhere, but are written in a harsh, incorrect, and tedious style. It is said, that the perusal of his French antiquities gave Louis XIII. an invincible distaste to reading.

FAUCHEUR (MICHEL LE), a French protestant preacher of the highest estimation in his time. He preached originally at Montpellier, then at Charenton, and afterwards at Paris; where his eloquence was not less admired than in the provinces. After hearing one of his sermons on duelling, the maréchal de la Force said, "If a challenge was sent to me I would refuse it." His integrity was as great as his genius; and his death, at Paris, in 1667, was equally regretted by protestants and catholics. There are extant by him, 1. "A treatise on the

"tise on oratorical action," published originally under the name of *Conrart*, but much esteemed. 2. "Sermons," in 8vo. 3. "Christian prayers and meditations." 4. A controversial treatise on the eucharist, against cardinal Perron, published at Geneva in folio, by order of the national synod, and at the expence of the protestant churches.

FAULKNER (GEORGE), a worthy printer of no mean celebrity, is rather recorded in this work for the goodness of his heart, than from his excellence as an author [Y]. It is, however, no small degree of praise to say of him, that he was the first man who carried his profession to a high degree of credit in Ireland. He was the confidential printer of dean Swift; and enjoyed the friendship and patronage of the earl of Chesterfield, whose ironical letters to Faulkner, comparing him to Atticus, are perhaps the finest parts of his writings. He settled at Dublin as a printer and bookseller, soon after the year 1726 (in which year we find him in London under the tuition of the celebrated Bowyer), and raised there a very comfortable fortune by his well-known "Journal," and other laudable undertakings. In 1735, he was ordered into custody by the house of commons in Ireland, for publishing "a proposal for the better regulation and improvement of quadrille;" an ingenious treatise by bishop HORT; which produced from Swift "The legion club." Having had the misfortune to break his leg, he was satirically introduced by Foote, who spared nobody, in the character of "Peter Paragaph," in "The Orators, 1762." He commenced a suit against the mimic; and had the honour of lord Townshend's interference to arbitrate the difference. He died an alderman of Dublin, Aug. 28, 1775. His style and manner were finely ridiculed in "An epistle to Gorges Edmund Howard, esq. with notes, explanatory, critical, and historical, by George Faulkner, esq. and alderman," reprinted in Dilly's "Repository," vol. iv. p. 175. But a fairer specimen of his real talents at epistle-writing may be seen in the "Anecdotes of Mr. Bowyer," or in the second volume of the "Supplement to Swift;" whence it appears that, if vanity was a prominent feature in his character, his gratitude was no less conspicuous.

FAVOLIUS (HUGO), a Dutch physician and poet. His "Hodoeporicon Byzantinum," in three books, was published at Louvain in 1563. He died in 1585.

FAVORINUS, an ancient philosopher and orator, was born at Arles in Gaul, flourished under the emperor Adrian,

[Y] Suppl. to Swift, and anecdotes of Bowyer, by Nichols.

and taught at both Athens and Rome with high reputation. Adrian had no kindness for him; for, it seems such was the nature and temper of this emperor, that, not content with being the first in dignity and power, he would needs be the first in every thing else. This pedantic affectation led him, as Spartian relates, to deride, to contemn, to trample upon the professors of all arts and sciences, whom he took a pleasure in contradicting upon all occasions, right or wrong. Thus one day he reproved Favorinus, with an air of great superiority, for using a certain word; which, however, was a good word, and frequently used by the best authors. Favorinus submitted patiently to the emperor, without making any reply, though he knew himself to be perfectly right: which when his friends objected to, "Shall not I easily suffer him," says he, "to be the most learned of all men, who has thirty legions at his command?"

This philosopher is said to have wondered at three things: first, that being a Gaul he should speak Greek so well; secondly, that being an eunuch he should be accused of adultery; and thirdly, that being envied and hated by the emperor he should be permitted to live. Many works are attributed to him; among the rest a Greek work of "miscellaneous history," often quoted by Diogenes Laertius.

FAVORINUS (VARINUS), of Camerino in Italy, often written Phavorinus, but falsely, as he derived that name which he assumed, from a castle near Camerino, called Favera. His real name was Guarini, which, according to the fashion of his time, he modified into Varinus, and added Favorinus. This, in Greek, became Φαβορινος, whence arose the common orthography of the name. Favorinus was a favourite disciple of the celebrated Politian, who has addressed both epigrams and epistles to him; he then became a Benedictine monk, and was preceptor to John of Medicis (afterwards pope Leo X.) in 1512 he became keeper of the Medicean library at Florence, and in 1514, bishop of Nocera. He was present at the Lateran council in 1516, and died in 1537. It was in 1523 that he published his Greek lexicon at Rome, one of the earliest modern lexicons of that language, and compiled from Suidas, the Etymologicum Magnum, Phrynicius, Hesychius, Harpocration, and other ancient lexicons, published and unpublished; and from the notes of Eustathius, and the scholiasts. It is written entirely in Greek, and is now superseded by other works of more popular use, though it may still be serviceable, in supplying various readings of Suidas and others, of which Favorinus probably consulted very ancient manuscripts. The best edition is that of Bartoli, fol. Venice, 1712. He wrote also *Cornu Copiæ et Horti Adonidis*, and a translation of

of the apophthegmata, collected by Stobæus, which he dedicated to Leo X.

FAUR (GUI DE), lord of PIBRAC, by which name he is much better known, was born at Toulouse, in 1528, and distinguished himself at the bar in that city. He perfected his knowledge of jurisprudence in Italy, and then returned to be advanced to honours in his own country. In 1560 he was deputed by his native city to the states-general held at Orleans, and there presented to the king its petition of grievances which he had himself drawn up. By Charles IX. he was sent as one of his ambassadors to the council of Trent, where he eloquently supported the interests of the crown, and the liberties of the Gallican church. In 1565 the chancellor de l'Hopital, appointed him advocate general in the parliament of Paris, where he revived the influence of reason and eloquence. In 1570, he was made a counsellor of state, and two years afterwards, probably constrained by his superiors, wrote his defence of the massacre of St. Bartholomew; a measure too repugnant to the mildness of Pibrac's character to be approved by him. For this, after the accession of Henry III. he made the best amends in his power, by proposing and bringing to a conclusion, a treaty of peace between the court and the protestants. While that prince was duke of Anjou, and was elected king of Poland, he attended him as minister in that country; but when the succession to the crown of France, on the death of his brother, tempted Henry to quit that kingdom clandestinely, Pibrac was in danger of falling a sacrifice to the resentment of the people. He afterwards tried in vain to preserve that crown to his master. His services were rewarded by being created one of the chief presidents of the courts of law. He died in 1584, at the age of 56. The story of his falling in love with Margaret wife of Henry IV. is supposed to be chiefly owing to the vanity of that lady, who wished to have the credit of such a conquest. Pibrac published, besides his letter on the massacre, which was in Latin, pleadings and speeches; and a discourse on the soul and the sciences. But the work by which he is best known, is his *Quatrains*, or moral stanzas of four lines, which were extravagantly admired, and translated into almost all languages, even Greek, Turkish, Arabic, and Persian. They were rendered into English by Sylvester, the translator of du Bartas, in a manner not likely to give an advantageous notion of the original, which, though now antiquated, still preserves graces that recommend it to readers of taste. Pibrac was a classical scholar; and to the taste he drew from that source, his *Quatrains* owe much of their excellence.

FAVRE (ANTOINE), in Latin *Faber*. A profound lawyer, and an author; in a few instances, a poet, for some quatrains

by him remain among those of Pibrac, and there is a tragedy of his extant, entitled, "The Gordians, or ambition." He was born in 1557, was promoted as a lawyer in his native town of Bresse, afterwards became governor of Savoy, and was employed in confidential negotiations between that dukedom and France. He might have been further promoted in his own country, but refused. He died in 1624. His works, chiefly on jurisprudence, and civil law, form ten vols. in folio.

FAVRE (CLAUDE). See VAUGELAS.

FAUST. See FUST.

FAUSTA (FLAVIA MAXIMIANA), the second wife of Constantine the Great; a strange and striking instance of a most extraordinary change of manners from great virtue to the excess of vice. She was the daughter of Maximian Hercules, and sister to Maxentius. Her father having received the title of Augustus in 306, took her into Gaul, where he gave her in marriage to the emperor Constantine. She was for a long time a most exemplary wife, attached to her husband, studious of educating her children, and a strenuous advocate with the emperor for all acts of indulgence and liberality to his people. She even sacrificed the life of her father to her attachment for Constantine, by discovering to him a plot laid for his destruction. After a time she changed unaccountably; her passions became ungovernable, she prostituted herself to the vilest of the people; endeavoured to solicit Crispus, a son of Constantine by a former wife, to incestuous commerce, and failing in that attempt, accused him of trying to ravish her, and caused him to be put to death. A short time after this horrible crime, her excesses became known to the emperor, who revenged his own honour, and the murder of his son, by causing her to be suffocated in the warm bath in the year 327. Her family was no less remarkable for its crimes than its elevation, and it is melancholy to think, that she, who began so well, should in the end prove herself so worthy of them. Some doubts, however, have been entertained on the truth of these latter circumstances, and even of her death.

FAUSTINA (ANNIA GALERIA), called the elder Faustina; was the daughter of Annius Verus, and the wife of the emperor T. Antoninus Pius. Her beauty and wit were of the highest order, but her conduct was dissolute in the extreme. The emperor admired her, and built temples and struck coins to her honour. Even when he knew of her debaucheries, he lamented without resenting them. She died in the year 141, at the age of about 37.

FAUSTINA (ANNIA), daughter of the former, and wife of the emperor Marcus Aurelius, imitated her mother, or rather

ther went beyond her, in the dissoluteness of her manners. Without being so regularly handsome, she was attractive, very lively, and full of wit; daughter of a prince, who, though he deeply regretted crimes, was very unwilling to punish them, and wife to a philosopher who held it a duty to pardon all offences, she met with no restraints to her inclinations: yet even she had her temples and her priests. Marcus, in his meditations, thanks the gods that his wife was so tractable, so affectionate, and of so simple manners. She attended the emperor into Asia, when he went to suppress the revolt of Cassius, and there died near mount Taurus, in the year 175. There was a third *Faustina*, grand-daughter of this, who was the third wife of Heliogabalus, but was soon neglected by him. She was very unlike her female ancestors, except in beauty.

FAUSTUS, an English monk of the fifth century; created abbot of a monastery in the Lerin islands about 433, and afterwards bishop of Riez in Provence, about 466. The time of his death is uncertain. He wrote a homily on the life of his predecessor in the see, Maximus; which is extant among those attributed to Eusebius Emisenus.

FAWKES (FRANCIS), an ingenious poet, and native of Yorkshire, was born about 1721, and had his school-education at Leeds [2]. He was thence transplanted to Jesus-college, Cambridge, where he took both the degrees in arts. Entering early into orders, he settled first at Bromham in Yorkshire, near the elegant seat of that name; which he celebrated in verse, 1745, in a quarto pamphlet, anonymous. His first poetical publications were "Gawin Douglas's descriptions of "May and Winter, modernized." Removing afterwards to Croydon in Surrey, he recommended himself to archbishop Herring, then resident there for his health; to whom, besides other pieces, he addressed an ode upon his recovery in 1754. In 1755, the archbishop collated him to the vicarage of Orpington with St. Mary Cray, in Kent; and Mr. Fawkes, in 1757, lamented his patron's death in a pathetic elegy. He published a volume of poems by subscription, 1761, in 8vo; and several poems afterward. But his great strength is supposed to have lain in translation; as appears from his *Anacreon*, *Sappho*, *Bion*, *Moschus*, and *Musæus*, published 1760, in 12mo. He published also the "Idylliums of Theocritus," in an English version, 1767, in 8vo. His name is put to a "family bible, with notes, 1761," 4to; but this was done merely to repair his finances (for he was no œconomist) with the booksellers. April 1774, he exchanged his vicarage for the

[2] Anecdotes of Bowyer, by Nichols, p. 398.

rectory of Hayes; and died August 26, 1777. His "Argonautics of Apollonius Rhodius," were published in 1780.

FAYDIT (ANSELME), one of the most celebrated of the Provençal poets or troubadours. He had a fine figure, abundance of wit, and a pleasing address, and was much encouraged by the princes of his time. By representing his comedies he soon acquired considerable riches, which his vanity and his love of debauchery and expence did not suffer him to keep. From a miserable state of poverty he was relieved by the liberality of Richard *Cœur de Lion*, who had a strong taste for the Provençal poetry. After the death of this protector, he returned to Aix, where he married a young woman of distinguished wit and beauty; but she did not long survive her marriage with this profligate husband. He died soon after, in the year 1220, at what age is not exactly known, but certainly early in life. Among the many-pieces which he wrote, the following are mentioned: 1. A poem on the death of his benefactor, Richard I. 2. "The palace of Love," imitated afterwards by Petrarch. 3. Several comedies, one of which, entitled "*Heregia dels Prestes*," *the heresy of the priests*, a satirical production against the corruptions of the church, was publicly acted at the castle of Boniface, marquis of Montferrat.

FAYDIT (PETER), a priest and an author of no great fame, except for the irregularity of his doctrines, and the greatness of the characters which he attacked. He was born at Riom in Auvergne, where, after figuring as abovementioned at Paris, he died in 1709, probably about the age of 60. In one of his works, entitled "*Telemacomanie*," he gave a tasteless and unjust critique against the famous production of Fenelon; in another he satirized the great Bossuet. His other writings are singular in style, not very excellent in matter, and seem not worthy of being enumerated.

FAYETTE (LOUISE DE LA), a lady celebrated for her friendship with Louis XIII. and for her self-denial in that dangerous situation. She was of a noble family, and was maid of honour to the queen, Anne of Austria. The king, enslaved by cardinal Richelieu, sought consolation in the company of this lady, who took a sincere interest in his welfare, and was instrumental in reconciling him to his queen, and consequently in causing the birth of Louis XIV. When she found her regard for the king growing more tender than prudence allowed, she retired into a convent and took the veil. The king still visited her, till the dishonest intrigues of Richelieu interrupted their friendship. The queen was still pressing her return to court, but she rejected all temptations, and continued in her convent, with the universal esteem of France, to which she displayed  
the

the extraordinary example of a young woman sacrificing the most brilliant hopes and situations, to the desire of fulfilling her duty, and preserving the happiness of a prince to whom she was sincerely attached.

FAYETTE (MARIE MADELEINE, Pioche de la Vergne, countess of), a French lady, daughter of Aymar de la Vergne, marechal-de-camp, and governor of Havre-de-Grace, but more distinguished by her wit and literary productions than by her family. She was married to the count de Fayette in 1655, and died in 1693. She cultivated letters and the fine arts; and her hotel was the rendezvous of all who were most distinguished for them. The duke de la Rochefoucault, Huetius, Menage, La Fontaine, Segrais, were those she saw most frequently. The last, when obliged to quit the house of Mad. de Montpensier, found an honourable retreat with her. The author of "The Memoirs of madam de Maintenon," hath not spoken favourably of this lady, nor represented her manners to be such as from her connections we should suppose. But madam de Sevigné, who had better opportunities of knowing her, and is more to be relied on than the author of the memoirs, hath painted her very differently. This lady says, in a letter to her daughter, "Mad. la Fayette is a very amiable and a very estimable woman; and whom you will love when you shall have time to be with her, and to enjoy the benefit of her sense and wit; the better you know her, the more you will like her."

The principal works of this lady are, 1. "Zaide," a romance, often printed, and read by persons who do not usually read romances. 2. "La princesse de Cleves," a romance also, which Fontenelle professed to have read four times. Mad. la Fayette was so regardless of fame, that she published these works under the name of Segrais, who, however, is supposed to have been no farther concerned, than in aiding a little in the design of them. 3. "La princesse de Montpensier," another romance. Voltaire says, that the romances of Fayette were the first which exhibited the manners of people of fashion in a graceful, easy, natural way; all before having been pompous bombast, and swelling every thing beyond nature and life. 4. "Memoires de la cour de France pour les années 1688 & 1689. This work is written with address and spirit, and abounds with striking pictures and curious anecdotes. 5. "Histoire d'Henriette d'Angleterre." 6. "Divers portraits de quelques personnes de la cour." All these works are still esteemed; and she drew up also other memoirs of the history of her times, which were lent to every body, and lost, by her son the abbé de la Fayette. She understood Latin, which she learned in a very short time.

FEATLY (DANIEL), alias Fairclough, an English divine, the son of John Featly, sometime cook to the president of Magdalen-college, Oxford, was born at Charlton in that county, March, 1582[A]. He was educated in the grammar-school adjoining to Magdalen-college, admitted scholar of Corpus Christi in 1594, and probationer-fellow in 1602, being then bachelor of arts. He became a severe student in divinity: he read fathers, councils, and schoolmen, and was deeply learned in every thing relating to them. His admirable way of preaching, his skill in disputation, and his other rare accomplishments, distinguished him so much, that sir Thomas Edmunds, being dispatched by king James to be ambassador in France, made choice of Featly for his chaplain. He lived three years there, and did great honour to the English nation, and the protestant religion, by disputing successfully against the most learned papists; insomuch, that his antagonists could not forbear giving him the titles of *acutissimus* and *acerrimus*.

Upon his return to England, he repaired to his college, took a bachelor of divinity's degree in 1613, and soon after became rector of Northill in Cornwall. But before he was settled there, he was called to be chaplain to Abbot archbp. of Canterbury; and by him was preferred soon after to the rectory of Lambeth in Surrey. In 1617, he proceeded in divinity, and puzzled Prideaux the king's professor so much with his arguments, that a quarrel commenced, which the archbishop himself was forced to compose. The archbishop of Spalato, Antony de Dominis, being also present at the disputation, was so greatly pleased with our author's manner, that he immediately gave him a brother's place in the Savoy-hospital, of which he was then master. About that time archbp. Abbot gave him the rectory of All-hallows, Bread-street, in London; which soon after he changed for the rectory of Acton, in Middlesex; and at length became the third and last provost of Chelsea-college.

In 1625, being then married, he retired from the service of his grace of Canterbury, to Kennington near Lambeth, where his wife had a house. In 1626, he published his "Ancilla Pietatis," or, "The handmaid to private devotion:" of which eight editions were printed off before 1676. With this was afterwards printed, "The practice of extraordinary devotion:" and Wood relates, that in one of these two he makes the story of St. George, the tutelar saint of England, a mere figment, for which he was forced to cry *peccavi*, and to fall upon his knees before Laud archbishop of Canterbury. From 1626, to the beginning of the civil war, he was chiefly

employed in writing books, and in disputing against persons of a different way of thinking in matters of religion.

In 1642, after the king had encountered the parliament-army at Brentford, some of the soldiers took up their quarters at Acton. There they made search for Featly, whom they took to be a papist, at least to have, as they said, a pope in his belly: but not finding him, they did him vast damage in destroying his house, stables, granaries, barns, &c. They sought him afterwards at Lambeth, in order to put him to death; but he happily escaped upon timely notice. In 1643, he was appointed a member of the assembly of divines, and was afterwards a witness against archbp. Laud. He there discovered more Calvinism than he was ever supposed to have; but Heylin has said, that he was always a Calvinist in his heart, though he never shewed it openly till then. He was, however, a great opposer of the covenant, and wrote a letter to archbp. Usher, then at Oxford, containing his reasons: which letter being intercepted, and carried first to the close committee, and then to the house of commons, he was judged to be a spy and betrayer of the parliament's cause. He was seized and committed prisoner to lord Petre's house in Aldersgate-street, 1643, his rectories being taken from him; and in this prison he continued till March, 1644. Being dropsical, he was reduced to a low and weak state; upon which he was removed for his health's sake to Chelsea-college, of which he was then provost; where spending a short time in devout exercises, he died in April, 1645. "He was esteemed," says Wood, "by the generality to be one of the most resolute and victorious champions of the reformed protestant religion in his time, a most smart scourge of the church of Rome, a compendium of the learned tongue, and of all the liberal arts and sciences; and though of small stature, yet he had a great soul, and learning of all kinds compacted in him."

He was the author of near forty different works, chiefly of the polemic kind, and therefore of little use now, since the occasions of them are forgotten. He also published, in 1629, king James's "Cygne Cantio;" in which may be seen, a scholastic duel between that king and the author.

FECHT or FECHTIUS (JOHN), of Brisgaw, a celebrated Lutheran divine and historian, author of several learned works in Latin and in German. He was settled first at Dourlach, and afterwards at Rostock. Fechtius was born in 1636, and died in 1716. Among his works are a History of Cain and Abel, with notes critical, philological, historical, and theological, in 8vo, published at Rostock; a Treatise on the Religion of the modern Greeks; another against the Superstitions of the Mass, &c.

FECKENHAM (JOHN DE), so called, because he was born of poor parents in a cottage, near the forest of Feckenham in

Worcestershire, his right name being Howman, was the last abbot of Westminster [B]. Discovering in his youth very good parts, and a strong propensity to learning, the priest of the parish took him under his care, instructed him some years, and then got him admitted into Evelham monastery. At eighteen, he was sent by his abbot to Gloucester-college, in Oxford; from whence, when he had sufficiently improved himself in academical learning, he was recalled to his abbey; which being dissolved in 1535, he had an yearly pension of an hundred florins allowed him for his life. Upon this he returned to Gloucester-college, where he pursued his studies some years; and in 1539, took the degree of bachelor of divinity, being then chaplain to Bell bishop of Worcester. That prelate resigning his see in 1543, he became chaplain to Bonner bishop of London; but Bonner being deprived of his bishopric, in 1549, by the reformers, Feckenham was committed to the tower of London, because, as some say, he refused to administer the sacraments after the protestant manner. Soon after, he was taken from thence, to dispute on the chief points controverted between the protestants and papists; and he disputed several times in public before, and with, some great personages.

He was afterwards remanded to the tower, where he continued till queen Mary's accession to the crown in 1553; but was then released, and made chaplain to the queen. He became also again chaplain to Bonner, prebendary of St. Paul's; then dean of St. Paul's; then rector of Finchley in Middlesex, which he held only a few months; and then rector of Greenford in the same county. In 1554, he was one of the disputants at Oxford against Cranmer, Ridley, and Latimer, before they suffered martyrdom; but he said very little against them. During Mary's reign, he was constantly employed in doing good offices to the afflicted protestants from the highest to the lowest. Francis Russel earl of Bedford, Ambrose and Robert Dudley, afterwards earls of Warwick and Leicester, were benefitted by his kindness: as was also sir John Cheke. Nay, he interceded with queen Mary for the lady Elizabeth's enlargement out of prison, and that so earnestly, that the queen was actually displeased with him for some time. May, 1556, he was complimented by the university of Oxford with the degree of doctor in divinity; being then in universal esteem for his learning, piety, charity, moderation, humility, and other virtues. The September following, he was made abbot of Westminster, which was then restored by queen Mary; and fourteen benedictine monks placed there under his government, with episcopal power.

Upon the death of Mary, in 1558, her successor Elizabeth, not unmindful of her obligations to Feckenham, sent for him before her coronation, to consult and reward him; and, as it is said, offered him the archbishopric of Canterbury, provided he would conform to the laws; but he refused. He appeared in her first parliament, taking the lowest place on the bishop's form; and was the last mitred abbot that sat in the house of peers. During his attendance there, he spoke and protested against every thing tending towards the reformation; and the strong opposition, which he could not be restrained from making, occasioned his commitment to the tower in 1560. He continued there till 1563, when he was taken from thence, and committed to the custody of Horne bishop of Winchester: but these two, having written against each other about the oath of supremacy, could not agree to live together: so that Feckenham was remanded to the tower in 1564. Afterwards he was removed to the marshalsea, and then to a private house in Holborn. In 1571, he attended Dr. John Storie before his execution. In 1578, we find him in free custody, with Cox bishop of Ely, whom the queen had put upon using his endeavours with Feckenham, that he would acknowledge her supremacy, and come over to the church: and he was at length induced to do the former, though he could never be brought to a thorough conformity. Soon after, the restless spirit of some Roman catholics, and their frequent attempts upon the queen's life, obliged her to imprison the most considerable among them: upon which Feckenham was sent to Wisbich-castle in the isle of Ely, where he continued a prisoner to the time of his death, which happened in 1585. As to his character, Camden calls him, a "learned and good man, that lived long, did a great deal of good to the poor, and always solicited the minds of his adversaries to benevolence [c]." Fuller styles him, "a man cruel to none; courteous and charitable to all who needed his help or liberality [d]." Burnet says, "he was a charitable and generous man, who lived in great esteem in England [e]." And Dart concludes his account of him in these words: "though I cannot go so far as Reyner, to call him a martyr; yet I cannot gather, but that he was a good, mild, modest, charitable man, and a devout christian [f]."

Wood has given us the following catalogue of his works: 1. "A conference dialogue-wise held between the lady Jane Dudley, and Mr. John Feckenham, four days before her death, touching her faith and belief of the sacrament, and her religion, 1554." April, 1554, he was sent by the queen

[c] Annals of Q. Elizabeth.

[d] Worthies of Westminster, p. 240.

[e] Hist. of Reformation, part ii. p. 397.

[f] Westmonasterium, vol. ii.

to this lady to commune with her, and to reduce her from the doctrine of Christ to queen Mary's religion, as Fox expresses it. The substance of this conference may be seen also in Fox's "Acts and monuments of martyrs [G]." 2. "Speech in the house of lords, 1553." 3. "Two homilies on the first, second, and third articles of the creed." 4. "Oratio funebris in exequiis ducissæ Parmæ," &c. that is, "A funeral Oration on the Death of the duchess of Parma, daughter of Charles V. and governess of the Netherlands." 5. "Sermon at the exequy of Joan queen of Spain, 1555." 6. "The declaration of such scruples and staies of conscience, touching the oath of supremacy, delivered by writing to Dr. Horne bishop of Winchester, 1566." 7. "Objections or assertions made against Mr. John Gough's sermon, preached in the tower of London, Jan. 15, 1570." 8. "Caveat emptor:" which seems to have been a caution against buying abbey lands. He had also written, "Commentaries on the Psalms," and a "Treatise on the Eucharist," which were lost among other things [H]. Thus far Wood: but another author mentions, 9. "A sermon on the funeral of queen Mary, on Ecclesiastes, iv. 2."

FEITHIUS (EVERARD), a learned German, was born at Elburg in Guelderland. He studied philosophy for some time, and afterwards applied himself entirely to polite literature, in which he made a considerable progress. He was a master of the Greek tongue, and even of the Hebrew; of which the professors of the protestant university of Bern gave him an ample testimonial. Being returned to his own country, from which he had been long absent, he was under great consternation, on account of the expedition of the Spaniards commanded by Spinola. This determined him to leave his native country; and he went to settle in France, where he taught the Greek language, and was honoured with the friendship of Casaubon, of M. Du Puy, and of the president Thuanus. When he was walking one day at Rochelle attended by a servant, he was desired to enter into the house of a citizen: and after that day, it could never be discovered what became of him, notwithstanding all the strictest enquiries of the magistrates. He was but young at the time of this most mysterious disappearing, "which," says Bayle, "is to be lamented: for if he had lived to grow old, he would have wonderfully explained most of the subjects relating to polite letters." This judgement is grounded upon his manuscript works, one of which was published at Leyden in 1677, by Henry Bruman, principal of the college at

[G] Vol. iv. edit. 1684.

[H] Stevens's addit. vols. to the Monasticon, edit. 1722, vol. i. p. 290.

Swol, and the author's grand-nephew, entitled, "*Antiquitatum Homericarum libri quatuor*," 12mo. It is very learned, and abounds with curious and instructive observations. There are other works of his in being, as, "*De Atheniensium republica*, *De antiquitatibus Atticis*," &c. which the editor promised to collect and publish; but we do not know that it was done.

FELIBIEN (ANDREW,) counsellor and historiographer to the king of France, was born at Chartres, in 1619. He finished his first studies there at the age of fourteen, and then was sent to Paris to improve himself in the sciences, and in the management of affairs: but his inclination soon made him devote himself entirely to the Muses, and he gained a great reputation by his knowledge in the fine arts. The marquis de Fontenay-Mareuil, being chosen for the second time ambassador extraordinary to the court of Rome in 1647, Felibien was made secretary to the embassy, and perfectly answered the hopes which that minister had conceived of him. During his stay at Rome, his fondness for the liberal arts made him spend all the time he could spare in visiting those who excelled in them; and especially the celebrated Poussin, by whose conversations he learned to understand all that is most beautiful in statues and pictures: and it was according to the exalted notions he then formed to himself of the excellence and perfection of painting, that he wrote those valuable works, which established his reputation.

On his return from Italy, he went to Chartres; and, as he designed to settle himself, he married a lady of considerable family. His friends introduced him afterwards to Fouquet, who would have done something for him, had he not soon after lost the king's favour: but Colbert, who loved the arts and sciences, did not suffer him to be useless. After he had desired him to make some draughts for his majesty, in order to engage him to complete the works he had begun, he procured him a commission of historiographer of the king's buildings, superintendant of them, and of the arts and manufactures in France: this commission was delivered to him March 10, 1666. The royal academy of architecture having been established in 1671, he was made secretary to it. The king made him afterwards keeper of his cabinet of antiques, in 1673, and gave him an apartment in the palace of Brion. He was also one of the first members of the academy of inscriptions and medals. He became afterwards deputy comptroller general of the bridges and dykes of the kingdom. He died June 11, 1695, aged 76; and left five children.

His chief works are, 1. "*Entretiens sur les Vies et sur les Ouvrages des plus excellens Peintres anciens et modernes*:" that is, "*Dialogues concerning the Lives and Works of the most*

“ excellent Painters, ancient and modern.” 2. “ *Les Principes de l’Architecture, de la Sculpture, et de la Peinture, avec un Dictionnaire des Termes propres de ces Artes;*” that is, “ *The Principles of Architecture, Sculpture, and Painting, with a dictionary of proper Words relating to those Arts.*” 3. “ *De l’origine de la Peinture, avec plusieurs pieces detachées;*” that is, “ *Of the Origin of Painting, with several other pieces.*” 4. “ *Several Descriptions, as that of Versailles, of several entertainments given by the king, and of several pictures,*” collected into one vol. in 12mo. 5. “ *The Conferences of the Royal Academy of Painting,*” in one vol. 4to. 6. “ *The Description of the Abbey de la Trappe,*” in 12mo. He also left some translations: viz. *An Account of what passed in Spain, when the count duke of Olivares fell under the king’s Displeasure,* translated out of Italian; “ *The Castle of the Soul,*” written by St. Teresa, translated from the Spanish; “ *The life of pope Pius V.*” translated from the Italian.

In all that he has written, there appears a sound judgment, an exquisite taste, a great clearness and politeness: but his “ *Dia-logues upon the Lives of the Painters,*” is the work which has done him the greatest honour. It is elegant and profound; and the most excellent taste is every where shewn throughout the whole. But he says too little in too many words, and is absolutely without method. This is Voltaire’s criticism upon him; who informs us also, that he was the first who gave Lewis XIV. the surname of GREAT [1], in the inscriptions in the hotel-de-ville.

It must be remembered also, that he had great virtues, was not ambitious, or greedy of wealth, but moderate in his desires and contented. He was a man of probity, of honour, of piety. Though he was naturally grave and serious, and of a hasty, and somewhat severe temper, yet his conversation was always agreeable, and even merry, when there was occasion for it. He was a steady advocate for truth; and he used to encourage himself in it by this motto, which he caused to be engraved on his seal, “ *Bene facere, et vera dicere,*” that is, “ *To do good and speak the truth.*” He lived in a constant practice of these two duties, which form the character of an honest man and a christian.

FELIBIEN (JOHN FRANCIS), son of the preceding, succeeded his father in all his places, and seemed to inherit his taste in the fine arts. He died in 1733. Some works written by him must not be confounded with those of his father: namely, 1. “ *An historical Collection of the Lives and Works of the most celebrated Architects,*” 4to, Paris, 1687, frequently subjoined to his father’s account of the painters. 2. “ *Description of*

[1] Siècle de Louis XIV.

“ Versailles, ancient and modern,” 12mo. 3. “ Description of the Church of the Invalids,” fol. 1706, reprinted in 1756. There were also two more Felibiens, who were authors; *James*, brother of Andrew, a canon and archdeacon of Chartres, who died in 1716; and *Michael*, another of his sons, a benedictine of the congregation of St. Maur, who was born in 1666, and died in 1719. The latter wrote a history of the abbey of St. Denys, in folio, published in 1706; and began the history of Paris, which was afterwards continued and published by Lobi-neau.

FELIX (MINUCIUS), a father of the primitive church, who flourished in the third century, about the year 220. He was an African by birth, which we collect from his style, as well as from the use which he made of Tertullian’s writings; and by profession a lawyer, as we learn not only from Lactantius and Jerome, who have expressly asserted it, but also from himself. “ Ad vindemiam feriæ judicariam curam relaxaverant [κ];” the vacation of the vintage-time had released him, he says, from the business of the bar: where we perceive, that he was not only a lawyer, but that he practised at the bar after he became a convert to Christianity. He has written a very elegant dialogue in defence of the Christian religion, intitled, “ Octavius,” from the name of his Christian speaker, who disputes with Cæcilius, while himself sustains the part of a moderator. Cæcilius opens the conference, and urges all the topics he could recollect, in defence of paganism and against Christianity: Felix makes some observations upon what Cæcilius had advanced; after which, Octavius enters upon a particular refutation of the pagan, and concludes with supporting and establishing the Christian religion: the result of all which is, that Cæcilius becomes a convert. The dialogue is sprightly, elegant, and instructive; and shews us, as Lactantius says, what an admirable defender of the truth he would have been, had he applied himself entirely to the study of it. We will quote his words: “ Minucius Felix non ignobilis inter caufidicos loci fuit, Hujus liber, cui Octavio titulus est, declarat, quam idoneus veritatis assertor esse potuisset, si se totum ad id studium contulisset [L].” We may observe by the way, that something like this has been said of Lactantius himself; and that, elegant as he is, he has been ranked, by both ancient and moderns, among the number of those who have undertaken to defend christianity before they understood it.

This dialogue of Felix passed a long time for the eighth book of Arnobius, adversus gentes: for being found, with the other seven, in an ancient manuscript of the Vatican, it was

printed four times under his name, before any body suspected its true author. At length Balduinus, a celebrated lawyer, caused it to be printed separately at Heidelberg, in 1560, and prefixed to it a very learned dissertation of his own, in which he detected the common error, and ascertained the book to its genuine author: although Ussinus, whether he had not seen Balduinus's edition, or whether he envied him the honour of the discovery, printed it at Rome thirty years after, at the end of Arnobius's works again. However, it has since been considered, by the critics, as the work of Felix, and accordingly printed separately from Arnobius: as it is in the best edition of it at Cambridge, by Dr. Davis, in 1712, to which the dissertation of Balduin is prefixed.

Jerome tells us, that in his time another book, intituled, "*De fato, vel contra mathematicos*[M]," went about under the name of Minucius Felix; and that, though it was well written, yet from the dissimilarity of its style from that of Octavius, he concluded it to be spurious.

FELL (Dr. JOHN), an eminently learned divine, was the son of Dr. Samuel Fell, dean of Christ-church in Oxford, and born at Longworth in Berkshire, June 23, 1625. He was educated mostly at the free-school of Thame in Oxfordshire; and in 1636, when he was only eleven years of age, was admitted student of Christ-church in Oxford. Oct. 1640, he took the degree of bachelor of arts, and that of master, in June 1643; about which time he was in arms for Charles I. within the garrison of Oxford, and afterwards became an ensign. In 1648, he was turned out of his place by the parliamentary visitors, being then in holy orders; and from that time till the restoration of Charles II. lived in a retired and studious manner, partly in the lodgings of the famous physician Willis, who was his brother-in-law, and partly in his own house opposite Merton-college, wherein he and others kept up the devotions and discipline of the church of England.

After the restoration, he was made prebendary of Chichester, and canon of Christ-church, in which last place he was installed July, 1660; and in Nov. following, was made dean, being then doctor of divinity, and chaplain in ordinary to the king. As soon as he was fixed, he earnestly applied himself to purge the college of all remains of hypocrisy and nonsense, so prevalent in the late times of confusion, and to improve it in all sorts of learning as well as true religion. Nor was he more diligent in restoring its discipline, than in adorning it with magnificent buildings, towards which he contributed very great sums. Among other things, he built the handsome tower over the principal gate of the

college; into which, in 1683, he caused to be removed out of the steeple in the cathedral, the bell called "Great Tom of Christ-church," said to have been brought thither with the other bells from Oseney-abbey. He took care to have it recast with additional metal, so that it is now one of the largest bells in England. Round it is this inscription: "Magnus Thomas Clusius Oxoniensis, renatus April viii. MDCLXXX. regnante Carolo Secundo, Decano Johanne Oxon. Episcopo, Subdecano Gulielmo Jane S. S. Theol. Professore, Thesaurario Henrico Smith S. S. Theol. Professore, cura & arte Christopheri Hodson." Sixteen men are required to ring it; and it was first rung out on May 29, 1684. From that time to this, it has been tolled every night, as a signal to all scholars to repair to their respective colleges and halls; and so it used to be before its removal.

In 1666, 1667, 1668, and 1669, Fell was vice-chancellor of the university: during which time he used all possible means to restore the discipline and credit of the place; and such was his indefatigable spirit, that he succeeded beyond all expectation. In 1675-6, he was advanced to the bishopric of Oxford, with leave to hold his deanery of Christ-church in commendam, that he might continue his services to his college and the university: and he was no sooner settled in his see, than he began to rebuild the episcopal palace of Cuddesden in Oxfordshire. He devoted almost his whole substance to works of piety and charity. Among his other benefactions to his college, it must not be forgot, that the best rectories belonging to it were bought with his money: and as he had been so bountiful a patron to it while he lived, and, in a manner, a second founder, so he left to it at his death an estate, for ten or more exhibitions for ever. It is said, that he brought his body to an ill habit, and wasted his spirits, by too much zeal for the public, and by forming too many noble designs; and that all these things, together with the unhappy turn of religion, which he dreaded under James II. contributed to shorten his life. Be this as it may, he died July 10, 1686, to the great loss of learning, of the whole university, and of the church of England: for he was, as Wood has observed of him, "the most zealous man of his time for the church of England; a great encourager and promoter of learning in the university, and of all public works belonging thereunto; of great resolution and exemplary charity; of strict integrity; a learned divine; and excellently skilled in the Latin and Greek languages." Wood relates one singularity of him, which is, that he was not at all well-affected to the Royal Society, and that the noted Stubbs attacked that body, under his sanction and encouragement. He was buried in Christ-church cathedral; and over his tomb, which is a plain marble, is an elegant inscription,

inscription, composed by Aldrich, his successor. He was never married.

It may easily be imagined, that so active and zealous a man as Fell had not much time to write books: yet we find him the author and editor of the following works. 1. "The Life of the most reverend, learned, and pious Dr. Henry Hammond, who died April 25, 1660." 1660, reprinted afterwards with additions at the head of Hammond's works. 2. "Alcinoi in Platoniam Philosophiam Introductio. 1667." 3. "In laudem Musices Carmen Sapphicum." Designed probably for some of the public exercises in the university, as it was set to music. 4. "Historia et Antiquitates Universitatis Oxoniensis, &c. 1674," 2 vols. fol. This history and antiquities of the university of Oxford was written in English by Antony Wood, and translated into Latin, at the charge of Fell, by Mr. Christopher Wase and Mr. Richard Peers, except what he did himself. He was also at the expence of printing it, with a good character, on a good paper; but "taking to himself," says Wood, "the liberty of putting in and out several things according to his own judgment, and those that he employed being not careful enough to carry the whole design in their head, it is desired that the author may not be accountable for any thing which was inserted by him, or be censured for any useles repetitions or omissions of his agents under him." At the end of it, there is a Latin advertisement to the reader, containing an answer to a letter of Hobbes; wherein that author had complained of Fell's having caused several things to be omitted or altered, which Wood had written in that book in his praise. 5. "The Vanity of Scoffing: in a letter to a gentleman, 1674." 6. "St. Clement's two epistles to the Corinthians in Greek and Latin, with notes at the end, 1677." 7. "Account of Dr. Richard Allestree's life:" being the preface to the doctor's sermons, published by our author. 8. "Of the Unity of the Church:" translated from the original of St. Cyprian, 1681. 9. "A beautiful edition of St. Cyprian's works, revised and illustrated with notes, 1682." 10. "Several Sermons." 11. The following pieces written by the author of the "Whole Duty of Man," with prefaces, contents, and marginal abbreviations, by him, viz. "The Lady's Calling; the Government of the Tongue; the Art of Contentment; the Lively Oracles," &c. He also wrote the general preface before the folio edition of that unknown author's works. There is another piece, which was ascribed to him, with this title, "The Interest of England stated: or, a faithful and just account of the aims of all parties now prevailing; distinctly treating of the designments of the Roman Catholic, Royalist, Presbyterian, Anabaptist, &c. 1659," 4to, but it  
not

not being certainly known whether he was the author or not, we do not place it among his works. One thing in the mean time Wood mentions, relating to his literary character, which must not be omitted: that "from 1661, to the time of his death, viz. while he was dean of Christ-church, he published or reprinted every year a book, commonly a classical author, against new-year's tide, to distribute among the students of his house; to which books he either put an epistle, or running notes, or corrections. These," says Wood, "I have endeavoured to recover, that the titles might be known and set down, but in vain."

We have just mentioned Dr. Samuel Fell, our author's father; but it seems necessary to say something more of him. He was born in the parish of St. Clement Danes, London, 1594; elected student of Christ-church, from Westminster-school, in 1601; took a master of arts degree in 1608; admitted bachelor of divinity in 1616; and about that time became minister of Freshwater in the isle of Wight [N]. May, 1619, he was installed canon of Christ-church, and the same year proceeded in divinity, being about that time domestic chaplain to James I. In 1626, he was made Margaret professor, and so consequently had a prebend of Worcester, which was about that time annexed to the professorship. He was then a Calvinist, but at length leaving that opinion, he was, through Laud's interest, made dean of Lichfield in 1637; and the year following, dean of Christ-church. In 1647, he was ejected from his deanery by the rebels, who were so exasperated at him for his loyalty to the king, and zeal for the church, that they actually sought his life: and being threatened to be murdered, he was forced to abscond. He died broken-hearted, Feb. 1, 1648-9; that being the very day he was made acquainted with the murder of his royal master king Charles. He was a public-spirited man, and had the character of a scholar. Wood, though he supposes there were more, only mentions these two small productions of his, viz. "Primitiæ; sive Oratio habita Oxoniæ in Schola Theologiæ, 9 Nov. 1626," and, "Concio Latina ad Baccalaureos die cinerum in Coloss. ii. 8." They were both printed at Oxford in 1627.

FELLER (JOACHIM FREDERIC), son of Joachim Feller, who was also an author of some repute. He was born at Leipzig in 1673, and passed a considerable part of his life in travelling, to visit famous libraries, and men of learning. He was secretary to the duke of Weimar. In 1708 he married, and died in 1726. The most celebrated of his works is, the "Mo-

"numenta varia inedita," published at Jena in 1714, in twelve numbers, 4to.

FENELON (FRANCIS DE SALIGNAC DE LA MOTTE), archbishop of Cambray, and author of *Telemachus*, was of an ancient and illustrious family, and born at the castle of Fenelon, in the province of Perigord, August 6, 1651. At twelve years of age, he was sent to the university of Cahors; and afterwards went to finish his studies at Paris, under the care of his uncle Anthony marquis of Fenelon, lieutenant-general of the king's armies. He soon made himself known at Paris, and at nineteen preached there with general applause: but the marquis, who was a very wise and good man, fearing that the good disposition of his nephew might be corrupted by this early applause, persuaded him to be silent for some years. At twenty-four he entered into holy orders, and commenced the functions of his ministry in the parish of St. Sulpice, under the abbé Tronçon, the superior of that district, to whose care he had been committed by his uncle. Three years after, he was chosen by the archbp. of Paris, to be superior to the newly-converted women in that city. In 1686, which was the year after the edict of Nantes was revoked, the king named him to be at the head of those missionaries, who were sent along the coast of Saintonge, and the Pais de Aunis, to convert the protestants: though, indeed, there seems to have been but little for these missionaries to do, those protestants having been already converted by seven or eight hundred fusileers, supported by four or five companies of dragoons.

Having finished his mission, he returned to Paris, and was presented to the king: but lived two years afterwards without going to court, being again entirely occupied in the instruction of the new female converts. That he might forward this good work by writings as well as lectures, he published, in 1688, a little treatise, intitled, "*Education de Filles*;" which the author of the *Bibliothèque Universelle*, calls the best and most useful book written upon the subject, in the French language. In 1688, he published a work, "*Concerning the functions of the Pastors of the Church*;" written chiefly against the protestants, with a view of shewing, that the first promoters of the reformation had no calling, and therefore were not true pastors. In 1689, he was made tutor to the dukes of Burgundy, Anjou, and Berri; and in 1693, was chosen member of the French academy, in the room of Pellisson deceased. In this situation, he was in favour with all. His pupils, particularly the duke of Burgundy, improved rapidly under his care. The divines admired the sublimity of his talents; the courtiers the brilliancy of his wit. The duke, to the end of his life, felt the warmest regard for his illustrious preceptor. At the same time, Fenelon pre-  
served

served the disinterestedness of an hermit, and never received or asked any thing either for himself or friends. At last the king gave him the abbey of St. Valery, and, some months after, the archbishopric of Cambray, to which he was consecrated by Bossuet bishop of Meaux, in 1695.

But a storm now arose against him, which obliged him to leave the court for ever; and was occasioned by his book, entitled, "An Explication of the Maxims of the Saints concerning the interior life." This book was published in 1697, and the occasion of his writing it was as follows. There was a lady, named madam Guyon, who pretended to a very high and exalted devotion. She explained it in some books which she published, and wrote particularly a mystical exposition of Solomon's Song. Fenelon, whose gentle disposition was strongly actuated by the love of God, became a friend of madam Guyon, in whom he fancied he saw only a pure soul animated with feelings similar to his own. This occasioned several conferences between the bishop of Meaux, the bishop of Chalons, afterwards cardinal de Noailles, and Mr. Tronçon, superior-general to the congregation of St. Sulpicius. Into these conferences, in which madam Guyon's books were examined, Fenelon was admitted; but in the mean time began to write very secretly upon the subject under examination, and his writings tended to maintain or excuse madam Guyon's books without naming her. This examination lasted seven or eight months, during which he wrote several letters to the examiners, which abounded with so many testimonies of submission, that they could not think God would deliver him over to a spirit of error [κ]. While the conferences lasted, the secret was inviolably kept with regard to Fenelon; the two bishops being as tender of his reputation, as they were zealous to reclaim him. He was soon after named archbishop of Cambray, and yet continued with the same humility to press the two prelates to give a final sentence. They drew up thirty-four articles at Issi, and presented them to the new archbishop, who offered to sign them immediately; but they thought it more proper to leave them with him for a time, that he might examine them leisurely. He did so, and added to every one of the articles such limitations as enervated them entirely: however, he yielded at last, and signed the articles March 10, 1695. Bossuet wrote soon after an instruction designed to explain the articles of Issi, and desired Fenelon to approve it; but he refused, and let Bossuet know by a friend, that he could not approve a book which condemned madam Guyon, because he himself did not condemn her. It was in order to explain the system of the Mystics, that he wrote his book already mentioned. There

[κ] Bossuet, Relation du Quietisme, &c. p. 499.

was a sudden and general outcry against it, and the clamours coming to the king's ear, his majesty expostulated with the prelates, for having kept secret from him what they alone knew. The controversy was for some time carried on between the archbp. of Cambray and the bishop of Meaux. But as the latter insisted upon a positive recantation, Fenelon applied to the king, and represented to his majesty, that there were no other means to remove the offence which this controversy occasioned, than by appealing to the pope, Innocent XII. and therefore he begged leave to go himself to Rome. But the king sent him word, that it was sufficient to carry his cause thither, without going himself, and sent him to his diocese in August, 1697. When the question was brought before the consultators of the inquisition to be examined, they were divided in their opinions: but at last the pope condemned the book, with twenty-three propositions extracted from it, by a brief dated March 12, 1699. Yet, notwithstanding this censure, Innocent seems to have disapproved the violent proceedings against the author. He wrote thus to the prelates who distinguished themselves as adversaries to Fenelon: "*Peccavit excessu amoris divini, sed vos peccastis defectu amoris proximi.*" Some of Fenelon's friends have pretended, that there was in this affair more court-policy than zeal for religion. They have observed, that this storm was raised against him at a time when the king thought of choosing an almoner for the dutchess of Burgundy; and that there was no way of preventing him, who had been tutor to the duke her husband, and who had acquitted himself perfectly well in the functions of that post, from being made her almoner, but by raising suspicions of heresy against him. They think themselves sufficiently justified in this opinion, by Bossuet's being made almoner, after Fenelon was disgraced and removed. Be this as it will, he submitted patiently to the pope's determination, and read his sentence, with his own recantation, publicly in his diocese of Cambray, where he led a most exemplary life, acquitting himself punctually in all the duties of his station. Yet he was not so much taken up with them, nor so deeply engaged in his contemplative devotion, but he found time to enter into the controversy with the Jansenists. He laboured not only to confute them by his writings, but also to oppress them, by procuring a bull from Rome against a book which the cardinal de Noailles, their chief support, had approved: the book was father Quesnel's "*Reflections upon the New Testament.*" The Jesuits, who were resolved to humble that prelate, had formed a great party against him, and prevailed with the archbishop of Cambray to assist them in the affair. He engaged himself: wrote many pieces against the Jansenists, the chief of which is the "*Four Pastoral Letters,*" printed in 1704, at Valenciennes;

lenciennes; and spared no pains to get the cardinal disgraced, and the book condemned, both which were at length effected.

But the work that has gained him the greatest reputation, and will render his name immortal, is his "*Telemachus*," written according to some, at court; according to others, in his retreat at Cambray. A servant whom Fenelon employed to transcribe it, took a copy for himself, and had proceeded in having it printed, to about 200 pages, when the king, Louis XIV. who was prejudiced against the author, ordered the work to be stopped, nor was it allowed to be printed in France while he lived. It was published, however, by Moetjens, a bookseller, in 1699, though prohibited at Paris; but the first correct edition appeared at the Hague in 1701. This elegant work, completely ruined the credit of Fenelon at the court of France. The king considered it as a satire against his government; the malignant found in it allusions which the author probably had never intended. *Calypso*, they said, was *madam de Montespan*; *Eucharis*, *mademoiselle de Fontanges*; *Antiope*, the *dutcheß of Burgundy*; *Protesilaus*, *Louvois*; *Idomeneus*, king James II.; *Sesostris*, Louis XIV. The world, however, admired the flowing elegance of the style, the sublimity of the moral, and the happy adoption and embellishments of ancient stories; and critics were long divided, whether it might not be allowed the title of an epic poem, though written in prose. It is certainly a wonderful proof of the triumph of genius in executing admirably an injudicious plan: poetical prose being in itself the worst of all styles. Few works have ever had a greater reputation. Editions have been multiplied in every country of Europe; but the most esteemed for correctness is that published from his papers by his family in 1717. It is in two volumes, duodecimo. Splendid editions have been published in various places, and translations in all modern languages of Europe, modern Greek not excepted.

Fenelon passed the last years of his life in his diocese, in a manner worthy of a good archbishop, a man of letters, and a Christian philosopher. The amiableness of his manners and character obtained for him a respect, which was paid even by the enemies of his country; for in the last war with Louis XIV. the duke of Marlborough expressly ordered the lands of Fenelon to be spared. He died in January, 1715, at the age of 63.

He was a man of great learning, great genius, fine taste, and exemplary manners: yet many have suspected that he was not entirely sincere in his recantation of his "*Maxims of the Saints*:" a work composed by him with great care, and consisting, in great part, of extracts from the fathers. Yet if we consider the profound veneration of a pious catholic bishop for the decisions of the church, the modesty and candour of his character, and even his precepts to the Mystics, we shall be inclined

to acquit him of the charge. He had said to these persons in that very book, "that those who had erred in fundamental doctrines, should not be contented to condemn their error; but should confess it, and give glory to God; that they should have no shame at having erred, which is the common lot of humanity, but should humbly acknowledge their errors, which would be no longer such when they had been humbly confessed." He has also been accused of ambition for his conduct in the controversy with the Jansenists, but the charge rests only on presumptive evidence, and is equally refuted by his general character.

Fenelon published several works besides his "*Telemachus*," and the "*Explanation of the Maxims of the Saints*," already mentioned, which first appeared in 1697. These were, 1. "*Dialogues of the Dead*," in two volumes, 12mo, composed for the use of the duke of Burgundy, and intended in general to cure him of some fault, or teach him some virtue. They were produced as the occasions arose, and not laboured. 2. "*Dialogues on Eloquence in general, and that of the Pulpit in particular*," 12mo. published in 1718, after his death. He there discusses the question whether it is better to preach by memory, or extemporaneously with more or less preparation. The rules of eloquence are also delivered in a neat and easy manner. 3. "*Abridgment of the Lives of the ancient Philosophers*," 12mo, rather a sketch than a finished work, written for the duke of Burgundy. 4. "*A Treatise on the Education of Daughters*," 12mo, an excellent work. 5. "*Philosophical works, or a Demonstration of the Existence of God, by proofs drawn from Nature*," 12mo, the best edition is of Paris, 1726. 6. "*Letters on different subjects of Religion and Metaphysics*," 12mo, 1718. 7. "*Spiritual Works*," 4 vols. 12mo. 8. "*Sermons*," printed in 1744, 12mo, the character of these discourses is rather pathetic writing than strong reasoning; the excellent heart of Fenelon appears throughout; but they are unequal and negligent. He preached extemporaneously with facility, and his printed sermons are in the same style. 9. Several works in favour of the bull "*Unigenitus*," against Jansenism. 10. "*Direction for the Conscience of a King*," composed for the duke of Burgundy; a small tract, but much esteemed, published in 1748, and republished in 1774. It is said, that some other writings, and several letters still remain to be published.

FENESTELLA (LUCIUS), a Roman historian, who died in the year 20, at the age of 70. He is mentioned by Pliny, Gellius, and many other ancient authors. He wrote annals, in many books, the twenty-second book being cited by Nonius: also *Archais*, and other works. A book on the magistrates of Rome,

Rome, falsely attributed to him, is now known to be the production of Dominic Floccus, a Florentine, in the 15th century.

FENTON (Sir GEOFFREY), an eminent writer and statesman during the reigns of Elizabeth and James I. was descended from an ancient family in Nottinghamshire; but the time of his birth does not appear. He was certainly educated liberally, though we cannot tell where; since, while a young man, he gave many proofs of his acquaintance with ancient and modern learning, and of his being perfectly versed in the French, Spanish, and Italian languages. He is well known for a translation from the Italian of "The History of the Wars of Italy, by Guicciardini;" the dedication of which to queen Elizabeth bears date Jan. 7, 1579. This was however his last work; as he had published before, 1. "An Account of a dispute at Paris, between two Doctors of the Sorbonne, and two Ministers of God's Word, 1571;" a translation. 2. "An Epistle, or Godly Admonition, sent to the Pastors of the Flemish Church in Antwerp, exhorting them to concord with other Ministers: written by Antony de Carro, 1578;" a translation. 3. "Golden Epistles: containing variety of discourses both moral, philosophical, and divine, gathered as well out of the remainder of Guevara's works, as other authors, Latin, French, and Italian. Newly corrected and amended. Mon heur viendra, 1577." In order to understand this title-page clearly, it is necessary to inform the reader, that the familiar epistles of Guevara had been published in English, by one Edward Hellowes, in 1574; so that this collection of Fenton's consisted of such pieces of the same author as were not contained in that work. The epistle dedicatory is to the right honourable and vertuous lady Anne, countess of Oxenford; and is dated from the author's chamber in the Blackfriars, London, Feb. 4, 1575. This lady was the daughter of William Cecil, lord Burleigh: and it appears from the dedication, that her noble father was our author's best patron. Perhaps his chief purpose in translating and publishing this work was, to testify his warm zeal and absolute attachment to that great minister.

What the inducements were, which engaged him to leave his own country, in order to serve the queen in Ireland, cannot easily be discovered: it is however certain, that he went thither well recommended; and that, being in particular favour with Arthur, lord Grey, then lord deputy in that kingdom, he was sworn of the privy council about 1581. It is more than probable that his interest might be considerably strengthened by his marriage with Alice, the daughter of Dr. Robert Weston, sometime lord chancellor of Ireland, and dean of the arches in England, a man of great parts, and who had no small credit with the earl of Leicester, and other statesmen in the court of Elizabeth: and

when he was once fixed in the office of secretary, his own great abilities and superior understanding made him so useful to succeeding governors, that none of the changes to which that government was too much subject, in those days, wrought any alteration in his fortune. One thing, indeed, might greatly contribute to this, which was the strong interest he found means to raise, and never was at a loss to maintain, in England; so that whoever was lord lieutenant in Ireland, sir Geoffry Fenton continued the queen's counsellor there, as a man upon whom she depended, from whom she took her notions of state-affairs in that island, and whose credit with her was not to be shaken by the artifices of any faction whatever.

In 1603, sir Geoffry married his only daughter Katherine to Mr. Boyle, afterwards the great earl of Corke; and died at his house in Dublin, Oct. 19, 1608. He was interred with much funeral solemnity at the cathedral church of St. Patrick, in the same tomb with his wife's father, the lord chancellor Weston; leaving behind him the character of a polite writer, an accomplished courtier, an able statesman, and a true friend to the English nation, and protestant interest in Ireland.

FENTON (ELIJAH), descended from an ancient family, and born at Shelton, near Newcastle under Line, in Staffordshire, being the youngest of twelve children. As he was intended by his parents for the ministry, he was sent to Cambridge, where he embraced principles very opposite to the government, and became disqualified for entering into holy orders. On quitting the university, he was for some time usher to Mr. Bonwicke, a celebrated schoolmaster at Headley in Surrey; and afterwards became secretary to the earl of Orrery, who placed his only son Lord Boyle under his tuition from 1714 to 1720. Between this amiable poet and his noble pupil a constant and free friendship subsisted; and his lordship always spoke of him after his decease, and often with tears, as one of the worthiest and most modest men that ever adorned the court of Apollo. After he quitted the service of this nobleman, it was his custom to pay a yearly visit in the country to his brother, who possessed an estate of 1000*l.* per annum. About the time when this engagement terminated, he was recommended by Pope to a situation which promised great advantage, that of assisting Mr. Craggs, then secretary of state, in the studies which he found necessary to supply the defects of his education; but the early death of this patron intercepted these pleasing prospects. He was a man of great tenderness and humanity, and bore the fairest reputation. He quitted a life, the close of which was spent in ease and tranquillity, on July 13, 1730, at East-Hamstead, Berks, the seat of lady Trumbal; who had invited him thither, by Pope's recommendation, to educate her son, and afterwards detained him.

him with her as the auditor of her accounts. His death was much regretted by all men of taste; as, what is very singular, he had never been obnoxious to the enmity of his brother-poets. He published in 1709 a volume, under the title of "Oxford and Cambridge Verses," printed for Lintot, without a date. In 1717 he published a volume of his own poems; and in 1723 introduced upon the stage his tragedy of *Mariamne*; built upon the story related of her in the third volume of the *Spectator*, which the ingenious author collected out of Josephus. Fenton was employed by Pope to translate the 1st, 4th, 19th, and 20th books of the *Odyssey*. The 11th, which he had before translated into blank verse, Fenton did not take; but committed it to Broome. He published also a fine edition of Waller's works, illustrated with useful notes of his own; and wrote a life of Milton, which Dr. Johnson very handsomely commends. Mr. Fenton was much beloved by Mr. Pope, who honoured him with the following epitaph:

- " This modest stone, what few vain marbles can,  
 " May truly say, Here lies an honest man :  
 " A Poet, blest'd beyond a Poet's fate,  
 " Whom Heaven kept sacred from the proud and great :  
 " Foe to loud praise, and friend to learned ease;  
 " Content with science in the vale of peace.  
 " Calmly he look'd on either life, and here  
 " Saw nothing to regret, or there to fear:  
 " From Nature's temperate feast rose satisfy'd,  
 " Thank'd Heav'n, that he had liv'd, and that he dy'd."

Several of his poems, omitted in the last edition of his works, are preserved in Nichols's "Select Collection, 1780."

FERDOUSI (HASSAN BEN SCHARF); the most celebrated of the Persian poets, whose epic poem entitled, "*Schanameh*," that is, *The History*, is of the highest fame throughout the East. It contains the annals of the kings of Persia, and consists of sixty thousand verses, each of which is what we should call a distich. Ferdousi composed this poem at the command of the sultan Mahimoud, son of Sebecteghin, and was employed upon it for thirty years; after which, receiving only sixty thousand drachmas of silver for his trouble, he quitted the court of Mahimoud in disgust, and wrote satirical verses against him. He died at his native place, Thous, (from which he is often called Ferdousi Thousi) in the 411th year of the Hegira, or A. D. 1020.

FERGUSON (JAMES), an extraordinary phenomenon of the *self-taught* kind, particularly in astronomy and mechanics, was born in Bamffshire, Scotland, 1710. At the earliest age his genius began to exert itself: nevertheless, the circumstances of his parents obliged him to service. He kept sheep for four

years; and, during this situation, learned to mark the position of the stars with a thread and a bead. Mr. Gilchrist, minister of Keith, encouraged and assisted his growing genius; and Thomas Grant, esq. received him for instruction into his family, whose butler, Alexander Cantley (a very extraordinary person, as described by Ferguson) became his tutor, and taught him decimal arithmetic, algebra, and the elements of geometry. Yet, even after this, he went into two very hard services; one of which was that of a miller, wherein he very nearly perished. When he was too weak for labour, he made a wooden clock, and afterwards a watch, from a casual sight of one. His ingenuity introduced him to sir James Dunbar, when he learned to draw, and began to take portraits: an employment, by which he supported himself and family many years, both in Scotland and England. In his 29th year he married: and the year after, invented his Astronomical Rotula, a machine for shewing the new moons and eclipses, which acquired him the friendship of Mr. Mac Laurin.

About 1744, he went to London; and soon made his way among such great men as were lovers of science and uncommon merit. A delineation of the complex line of the moon's motion recommended him to the Royal Society, of which he was elected fellow, without paying for admission; a very uncommon favour. He had a pension of 50*l* a year from the present king at his accession; who had heard lectures from him, and frequently conversed with him upon curious topics. He made instruments, and published dissertations, from time to time. In 1773, he published "Select Mechanical Exercises," with an account of his life. His "Introduction to Electricity" had appeared in 1770; his "Introduction to Astronomy" in 1772. His great work, "Astronomy explained on sir Isaac Newton's "Principles," had gone through four editions in 1770: his "Lectures on select subjects in Mechanics, Hydrostatics, Hydraulics, Pneumatics, and Optics," five in 1776. His last-published work was a "Treatise on Perspective," in 1775. He died Nov. 16, 1776. He was a man of the clearest judgment and most unwearied application; yet humble, courteous, benevolent, and of the utmost innocence and simplicity of manners.

FERMAT (PETER), a very celebrated French mathematician, though by profession a lawyer. He is considered by the writers of his own country as having rendered no less service to mathematical science than Descartes, and as having even prepared the way for the doctrine of infinites, afterwards discovered by Newton and Leibnitz. He was not only the restorer of the ancient geometry, but the introducer of the new. He was born at Toulouse in 1590, educated to the law, and advanced to the dignity of counsellor to the parliament of Toulouse. As a

magistrate,

magistrate, his knowledge and integrity were highly esteemed. As a man of science he was connected with Descartes, Huygens, Pascal, and many others. He is said also to have cultivated poetry. He died in 1664. His mathematical works were published at Toulouse in 1679, in two volumes, folio. The first volume contains the treatise of arithmetic of Diophantus, with a commentary, and several analytical inventions. The second comprises his mathematical discoveries, and his correspondence with the most celebrated geometricians of his age. His son, Samuel Fermat, was also eminent as a literary man, and wrote some learned dissertations.

FERNEL (JOHN FRANCIS), or Fernelius, physician to Henry II. of France, was born at Mont-Didier in Picardy, in the year 1506. He was not very young when he was sent to Paris, to study rhetoric and philosophy; but made so quick a progress, that, having been admitted master of arts after two years time, the principals of the colleges strove who should have him to teach logic, and offered him a considerable stipend. He would not accept their offers; but chose to render himself worthy of a public professor's chair by private studies and lectures. He applied himself therefore in a most intense manner. All other pleasure was insipid to him. He cared neither for play, nor for walking, nor for entertainment, nor even for conversation. He read Cicero, Plato, and Aristotle. The reading of Cicero procured him this advantage, that the lectures he read on philosophical subjects were as eloquent, as those of the other masters of that time were barbarous. He also applied himself very earnestly to the mathematics.

This continual study drew upon him a long fit of sickness, which obliged him to leave Paris. On his recovery, he returned thither with a design to study physic; but before he applied himself entirely to it, he taught philosophy in the college of St. Barbara. After this, he spent four years in the study of physic; and taking a doctor's degree, confined himself to his closet, in order to read the best authors, and to improve himself in mathematics; that is, as far as the business of his profession would suffer him. Never was a man more diligent than Fernel. He used to rise at four o'clock in the morning, and studied till it was time either to read lectures or to visit patients. He then examined the urine that was brought him; for this was the method of those times with regard to the poor people, who did not send for the physician. Coming home to dine, he shut himself up among his books, till they called him down to table. Rising from table, he returned to his study, which he did not leave without necessary occasions. Coming home at night, he did just as at noon: he staid among his books till they called

him to supper; returned to them the moment he had supped; and did not leave them till eleven o'clock, when he went to bed.

In the course of these studies, he contrived mathematical instruments, and was at great expence in having them made. His wife, however, was alarmed at those expences, by which even a part of her fortune was wasted. She murmured, cried, and complained to her father, who was a counsellor at Paris. Fernel submitted at last, sent all his instrument-makers away, and applied himself seriously to the practice of physic. But, as visiting patients did not employ his whole time, he resumed the same office in which he had been engaged already, of reading public lectures upon Hippocrates and Galen. This soon gained him a great reputation through France, and in foreign countries. His business increasing, he left off reading lectures; but as nothing could make him cease to study in private, he spent all the hours he could spare in composing a work of physic, intitled, "*Physiologia*," which was soon after published. He was prevailed upon to read lectures on this new work, which he did for three years: and undertaking another work, which he published, "*De venæ sectione*," he laid himself under a necessity of reading lectures some years longer; for it was passionately desired that he would also explain this new book to the young students.

While he was thus employed, he was sent for to court, in order to try whether he could cure a lady, whose recovery was despaired of. He was so happy as to cure her, which was the first cause of that esteem which Henry II. who was then dauphin, and was in love with that lady, conceived for him. This prince offered him even then the place of first physician to him; but Fernel, who infinitely preferred his studies to the hurry of a court, would not accept the employment, and had even recourse to artifice, in order to obtain the liberty of returning to Paris. He represented first, that he was not learned enough to deserve to be entrusted with the health of the princes; but that, if he were permitted to return to Paris, he would zealously employ all means to become more learned, and more capable of serving the dauphin. This excuse not being admitted, he pretended, in the next place, to be sick, and sent to the prince a surgeon, who was accustomed to speak familiarly to him, and who told him, that Fernel had a pleurisy, which grief would certainly render mortal; and that his grief was occasioned by being absent from his books and from his family, and by being obliged to discontinue his lectures, and lead a tumultuous life. The prince, giving credit to this false story, permitted Fernel to retire. A man, as Bayle observes, must be excessively in love with his studies, and a philosophical life, when he employs such tricks to avoid what all others are desirous to obtain!

When

When Henry came to the throne, he renewed his offer; but Fernel represented, that the honour was due, for several reasons, and as an hereditary right, to the late king's physician; and that, as for himself, he wanted some time for experiments concerning several discoveries he had made relating to physic. The king admitted this: but as soon as Francis the First's physician died, Fernel was obliged to go, and fill his place at Henry the Second's court. Here just the contrary to what he dreaded came to pass: for he enjoyed more rest and more leisure at court than he had done at Paris; and he might have considered the court as an agreeable retirement, had it not been for the journies, which the new civil war obliged the king to take. Being returned from the expedition of Calais, he made his wife come to Fontainebleau: but this good woman was so afflicted at being obliged to leave her relations, that she fell sick soon after, and died delirious; and her death grieved Fernel to such a degree, that he died within a month after she was buried, in 1558. He was the author of many works besides those which have been mentioned; as, "*De abditis rerum causis*," seven books of Pathology, a book on Remedies, "*Medicina Universa*," 4to, Utrecht, 1656; "An edition of the Greek writers on Fever," folio, Venice, 1594, &c. They have been printed several times: and before all the editions of them is prefixed his life, written by Plantius his disciple, from which this account of him is taken.

Fernel acquired a vast estate by his business. Plantius tells us, that while he was with him, his gains amounted often to above 12000 livres a year, and seldom under 10000. He is considered as one of the great restorers of medicine, and the first after Galen who wrote ably on the nature and cause of diseases. His posterity were long respected on his account.

FERRACINO (BARTOLOMEO), a celebrated self-taught mechanic, born at Bassan in the territory of Padua, in the year 1692. His first occupation being that of a sawyer, he invented a saw which worked by the wind: he went on progressively to several more curious inventions, till he was noticed by the great men of Italy. In his native town of Bassan, he constructed a famous bridge over the Brenta, remarkable for the boldness of its design, and the solidity of its construction. He died soon after the completion of this work. An history of his life and inventions was published at Venice in 1764, by a writer whose name was Memo.

FERRAND (JAMES), a French physician, and a native of Agen, wrote a book, "*De la Maladie d'Amour*," that is, "Of the Distemper of Love," which was printed at Paris in 1622. Though his design was only to consider Love, as it often turns into a bodily disease, and becomes a phrenzy, or melancholy, yet he says a great many things, which relate to Love in general; and

particularly sets forth the uneasinesses, which attend the pleasures of it. The dedication of this book abounds with learning, by which it appears that there is nothing upon which the heathen poets had philosophized so deeply as they had upon Love. Bayle takes notice, that this book has not yet been mentioned in the " *Linæus Renovatus*," or, " *Catalogue of Physicians and their writings*;" yet says, that it deserves to have a place there, more than several that are in it: which is one reason why we have taken occasion thus to mention it and its author.

FERRAND (LOUIS), a French lawyer, born at Toulon in 1645, became an advocate in the parliament of Paris, and died in that city in the year 1699. Though a layman, he lived with the rigour of a strict ecclesiastic; and though a physician, his works turn chiefly upon subjects of sacred learning. They are full of erudition, but not remarkable for brilliancy or clearness. They are, 1. " *A large Commentary on the Psalms*," in Latin, 4to, 1683. 2. " *Reflections on the Christian Religion*," 1679, 2 vols. 12mo. 3. " *A Psalter*," in French and Latin. 4. Some controversial writings against the Calvinists, and others. 5. " *A Letter and Discourse to prove that St. Augustin was a Monk*," an opinion which several learned men have rejected.

FERRAND (ANTONY), a counsellor also, but celebrated in a very different line, for elegant songs, madrigals, and epigrams. He died at Paris, the place of his birth, in 1719, at the age of 42. He was considered as a rival of the poet John Baptiste Rousseau, in his style of writing.

FERRAND (JAMES PHILIP), a French painter in enamel, on which art he wrote a treatise, published at Paris in 1732, 12mo, with another small tract on miniature painting. He was born at Joigni in Burgundy, in 1653, and died at Paris in 1732.

FERRANDUS (FULGENTIUS), a deacon of the church of Carthage, in the sixth century, a disciple of St. Fulgentius; one of the first who declared themselves against the condemnation of the three chapters; of which see a particular account under the title FACUNDUS. Several of his works are enumerated by Cave. He died before the year 551.

FERRARI (ANTONY, MARY, ZACHARY, BARTHOLOMEW), joint founder, with James Morigia, of the regular clerks of the congregation of St. Paul, called Barnabites, established at Milan, about 1520, and confirmed by pope Paul III. in 1535. Many colleges of this order were afterwards established in Italy and Germany, and received great privileges and distinctions from the emperors. Ferrari died, superior of his own foundation, in the year 1544.

FERRARI (OCTAVIAN), an Italian author, was born of a noble family at Milan, 1518. After he had studied polite learning, philosophy, and physic, in the universities of Italy, he was chosen professor of ethics and politics, in the college founded by Paul Canobio at his instigation; and held this place eighteen years. The senate of Venice engaged him afterwards to remove to Padua, where he explained the philosophy of Aristotle; and he did this with so much skill and elegance, that Vimerat, who was professor at Paris under Francis I. returning to Italy upon the death of that king, fixed upon him, preferably to all others, for the publication of his works. He continued at Padua four years, and then returned to Milan; where he continued to teach philosophy till his death, which happened in 1586. Though he was excellently skilled in polite literature, yet he was principally famous for philosophy, being esteemed a second Aristotle. He was no less illustrious for his probity than for his learning.

He was the author of several works; as, 1. "De Sermonibus Exotericis. Venet. 1575." Ferrari treats here of that part of Aristotle's doctrine, which was intended for all sorts of people, without meddling with the Acroamatics, which were only for the use of his scholars. This book was reprinted at Francfort, 1606, with a new dissertation of "Ferrari de disciplina Encyclica," under the general title of "Clavis Philosophiæ Peripateticæ Aristotelicæ." 2. "De Origine Romanorum. Milan, 1607." Though death prevented Ferrari from putting the last hand to this work, Grævius thought proper to insert it in the first volume of his "Roman Antiquities," and added his own corrections to it. 3. He translated Athenæus into Latin, and wrote some notes upon Aristotle.

FERRARI (FRANCISCO BERNARDINO), of the same family with the former, was born at Milan about 1577. He applied with great success to philosophy and divinity, as well as to the Latin, Greek, Spanish, and French languages, and was admitted a doctor of the Ambrosian college. His vast knowledge of books, and abilities in all kinds of learning, induced Frederic Borromeo, archbishop of Milan, to appoint him to travel into divers parts of Europe, in order to purchase the best books and manuscripts, with a design to form a library at Milan. Ferrari passed over part of Italy and Spain, and collected a great number of books, which laid the foundation of the famous Ambrosian library. About 1638, he was appointed director of the College of the Nobles, lately erected at Padua; which office he discharged two years, and then, on account of indisposition, returned to Milan. He died in 1669, aged 92.

He

He wrote, 1. "De Antiquo Ecclesiasticarum Epistolarum Genere, libri tres. Milan, 1613." 2. "De Ritu Sacrarum Ecclesiæ Catholicæ concionum libri tres. Milan, 1620." This work is very curious, and was afterwards printed at Utrecht, 1692, cum præfatione Joannis Georgii Grævii. 3. "De Veterum acclamationibus et plausu libri septem. Milan, 1627." It is likewise reprinted in the sixth volume of Grævius's "Roman Antiquities." Ferrari began several other works upon various points of antiquity, both ecclesiastical and profane; and it is remarkable that, though he lived forty-two years after the publication of the last-mentioned book, he should not have published any more [L]. All his writings are full of learning and curious researches into antiquity; he wrote with great clearness and method, is very judicious in his conjectures, and exact in his quotations.

FERRARI (OCTAVIO), of the same family with the former, was born at Milan in 1607. He went through his studies in the Ambrosian college; and after he had done with philosophy and divinity, applied himself entirely to polite literature. He made so great a progress in it, that cardinal Frederic Borromeo procured him a professorship of rhetoric in that college, when he was but one and twenty years old. Six years after, the republic of Venice invited him to Padua, to teach eloquence, politics, and the Greek language, in that university, which was then extremely in its decline; but Ferrari restored it to its former flourishing state. The republic rewarded him by enlarging his pension every six years, which from five hundred ducats was at last raised to two thousand. After the death of Ripamonte, historiographer of the city of Milan, Ferrari was appointed to write the history of that city; and a pension of two hundred crowns was settled on him for that purpose. He began, and composed eight books; but finding that they would not communicate to him the necessary materials, which were repositied in the archives of Milan, he desisted, and left what he had done to his heir, on condition that he should not publish it. His reputation procured him presents and pensions from foreign princes. Christina of Sweden, in whose honour he had made a public discourse upon her mounting the throne, presented him with a golden chain, and honoured him with her letters. Louis XIV. of France gave him a pension of five hundred crowns for seven years. He died in 1682, aged 75. He was remarkable for the sweetness, sincerity, and affability of his temper; and had so happy a way of mitigating persons exasperated against each other, that he acquired the title of "the Reconciler, or Pacificator."

[L] Bibl. des Auteurs Eccles. tom. xvii. p. 109. Amst. 1711. in 4to.

His works are, 1. "*Dē Re Vestiaria libri tres.* Padua, 1642." In 1654, he added four books more to a second edition. 2. "*Analecta de re vestiaria, sive exercitationes ad Alberti Rubenii Commentarium de re vestiaria et lato clavo.* Accessit "*Dissertatio de veterum lucernis sepulchralibus.* Padua, 1670." This was afterwards, in 1685, subjoined to his book, "*De re vestiaria.*" The seven books of Ferrari, "*De re vestiaria,*" are inserted in the sixth book of Grævius's "*Roman Antiquities,*" and that upon the ancient sepulchral lamps in the twelfth. 3. "*Pallas Suecica: Panegyricus Succorum Reginae imperium auspicanti dictus.*" 4. "*De laudibus Francisci Putei.*" 5. "*Prolusiones xxvi.—Epistolæ.—Formulæ ad capiendam Doctoris insigniā.—Inscriptiones.—Panegyricus Ludovico Magno Francorum Regi dictus.*" All these little pieces, and several others which had been printed separately, were collected and disposed into proper order by John Fabricius, who published them at Helmstad, 1710, in two vols. 8vo. 6. "*Venera Sapientia, seu de optimo civitatis statu prolusio.*" 7. "*Electorum libri duo.*" In this work our author treats of several points of antiquity. 8. "*Origines Linguae Italicae.* Padua, 1676," folio. The author of the "*Journal des Sçavans,* for April, 1677," gives the following judgment of this work: "Scaliger had before treated of this subject in twenty-four books, which are unfortunately lost. Though Ferrari has not taken so great an extent, yet we find a great deal of learning in him. But he appears so jealous of the language of his country, that he thinks every other origin, but what he gives it, as well as the French and Spanish from the Latin tongue, would be injurious to it. This hinders him from assenting to the opinion of cardinal Bembo, who supposes that the Italian owes many of its words to the jargon of Languedoc and Provence." Menage has written a book upon the same subject, to correct the errors of Ferrari. 9. "*De Pantomimis et Mimis Dissertatio.*" 10. "*Dissertationes duæ; altera de balneis, de gladiatoribus altera.*" These two works are posthumous, and were published by John Fabricius, the former at Wolfenbuttel, 1714, in 8vo; the latter at Helmstad, 1720, in 8vo.

FERRARI (JOHN BAPTIST), a Jesuit of Sienna, author of a Syriac dictionary, published in 1622, in 4to, under the name of "*Nomenclator Syriacus.*" The chief object of the author is to explain the Syriac words in the Bible, in which he was assisted by some learned Maronites. He wrote also, "*De Marmorum apæorum cultura,*" 1646; and "*De Florum cultura,*" 1633, both published at Rome. He died in 1655.

FERRARS (GEORGE), a learned lawyer, a good historian, a celebrated poet, and a most accomplished courtier, in the

reigns of Henry VIII. Edward VI. Mary, and Elizabeth, was descended from an ancient family in Hertfordshire, and born in a village near St. Alban's, about 1512. He was bred at Oxford, and removed thence to Lincoln's-Inn; where he applied himself with so much success to the study of the law, that he was soon taken notice of in Westminster-hall as an advocate, at the same time that he was much admired at court for his wit and good-breeding. His first rise in his profession, and at court, was owing to Cromwell earl of Essex, who was himself a man of great parts, and took a pleasure in countenancing and advancing others who had talents. Upon the fall of this patron, he quitted the public exercise of his profession as a lawyer; not however before he had given evident testimonies of his knowledge and learning, as appears from, 1, "The double translation of Magna Charta from French into Latin and English. 2. Other laws enacted in the time of Henry III. and Edw. I. translated into English."

Afterwards he became the king's menial servant, whom he attended in war as well as in peace; and served also with his pen, and with his sword. In short, he was a very gallant man in all senses of the word, and so much in favour with Henry, as to receive from that monarch a very considerable grant in his native county, out of the king's private estate. This was in 1535; yet he managed so ill, that some years after, when member of parliament for Plymouth, he had the misfortune, during the session, to be taken in execution by a sheriff's officer, and carried to the compters. This, however, being represented to the house of commons, occasioned such a disturbance there, as not only produced his discharge, but a settled rule with respect to privilege. He continued in high favour with Henry all his reign, and seems to have stood upon good terms with the protector Somerset, in that of king Edward; since he attended him, as a commissioner of the army, into Scotland, in 1548. Edward also had a singular kindness for him, as appeared afterwards at a very critical juncture: for when the unfortunate duke of Somerset lay under sentence of death, the people murmuring on the one hand, and the king uneasy and melancholy on the other, it was thought expedient to do something to quiet and amuse the people, and if possible to entertain and divert the sovereign. In order to this, at the entrance of Christmas holidays, George Ferrars, esq. was proclaimed LORD OF MISRULE, that is, a prince of sports and pastimes; which office he discharged for twelve days together at Greenwich, with great magnificence and address, and entirely to the king's satisfaction. In this character, attended by the politest part of the court, he made an excursion to London, where he was very honourably received by officers created for that purpose, splendidly entertained

tained by the lord mayor, and when he took leave, had a handsome present made him in token of respect.

But although he made so great a figure in the diversions of a court, he preserved at the same time his credit with all the learned world, and was no idle spectator of political affairs. This appears from the history of the reign of Mary, which though inserted in the chronicle, and published under the name of Richard Grafton, was actually written by Ferrars; as Stow expressly tells us. Our author was an historian, a lawyer, and a politician, even in his poetry; as appears from pieces of his, inserted in the work entitled, "The Mirror for Magistrates," &c. The first edition of this work was published in 1559, by William Baldwin, who prefixed an epistle before the second part of it, wherein he signifies, that it had been intended to reprint "The Fall of Princes," by Boccace, as translated into English by Lidgate the monk; but that, upon communicating his design to seven of his friends, all of them sons of the Muses, they dissuaded him from that, and proposed to look over the English Chronicles, and to pick out and dress up in a poetic habit such stories as might tend to edification. To this collection Ferrars contributed the following pieces: 1. "The Fall of Robert Tresilian, Chief Justice of England, and other his fellows, for misconstruing the Laws, and expounding them to serve the Prince's affections." 2. The Tragedy, or unlawful murder, of Thomas of Woodstock, duke of Gloucester." 3. "Tragedy of king Richard II." 4. "The Story of dame Eleanor Cobham, dutchess of Gloucester:" much altered and augmented in the second edition, of 1587, in which are added, to the four already mentioned, 5. "The Story of Humphrey Plantagenet, duke of Gloucester, protector of England." 6. "The Tragedy of Edmund duke of Somerset."

As to our author's religion, it is very probable, if not certain, that he was a fixed, perhaps a zealous protestant. This may reasonably be collected from his coming into the world under the protection of the lord Cromwell, who was undoubtedly of the protestant religion; and from the high credit in which he stood with the protector Somerset and king Edward, which it is scarce possible he could have attained, if he had not been so. In his history also of the reign of Mary, though he writes with much caution and moderation, and speaks highly of the personal virtues of that princess, yet he shews himself clearly of the reformed religion; more especially in the large account he gives of the death of Cranmer, and of sir Thomas Wiat's insurrection [M]. He died in 1579, at Flamstead in Hertfordshire.

There flourished also at the same time with him Edward Ferrars, a Warwickshire gentleman of good family, bred at Oxford, a celebrated poet likewise, and much in the good graces of Henry VIII. Wood calls him a very ingenious man; and says, that he wrote several tragedies and comedies. He died in 1564.

There was a Henry Ferrars too, of the same county and family, bred at Oxford, and afterwards famous for his knowledge and skill in heraldry, genealogies, and antiquities. Wood says, that out of the collections of this gentleman, Dugdale laid part of the foundation of his elaborate work, intitled, "The Antiquities of Warwickshire illustrated;" and that, after Dugdale's death, several of Ferrars's collections, that had come into his hands, were repositied in the Ashmolean Museum. Ferrars was well known to and respected by Camden, who, in his discourse of the antiquity of Coventry, makes this honourable mention of him: "Thus much of Coventry; yet have you not all this of me, but, willingly to acknowledge by whom I have profited, of Henry Ferrars of Baldesly, a man both for parentage and knowledge of antiquity very commendable, and my special friend; who both in this place, and also elsewhere, hath at all times courteously shewed me the right way when I was out, and from his candle, as it were, hath lightened mine." Henry Ferrars had also, in his younger days, a good talent at poetry, some specimens of which, Wood tells us, he had seen scattered in divers books, printed in the reign of Elizabeth. He died in 1633, aged 84; "leaving behind him," says Wood, "the character of a well-bred gentleman, a good neighbour, and an honest man."

FERREIN (ANTHONY), an eminent French anatomist and surgeon, author of two works; one entitled, "Lectures on Medicine," the other, "Lectures on the Materia Medica;" each in three volumes, 12mo, which were published after his death, and proved the soundness of his knowledge. He was born in 1693, and died at Paris in 1769.

FERRERAS (DON JOHN OF), a Spaniard, was born at Labanazza, in 1652. After having gone through his studies at the university of Salamanca, he took orders, and obtained the cure of St. James of Talavera, and afterwards was removed to that of St. Peter at Madrid. He now became distinguished by his wit and learning. He refused two bishoprics, although he was pressed by the court to accept them. The academy of Madrid chose him for one of its members in 1713, the year of its foundation; and the king confirmed this unanimous approbation of the literati, by appointing him his librarian. Ferreras was very useful to this growing academy. He served it exceedingly by his contributions in composing a Spanish Dictionary, which was undertaken

undertaken and published by the academy, 1739, in six volumes, folio. He died, four years before, in 1735. He left several works in theology, philosophy, and history: the most considerable of which was a general history of Spain, written in Spanish, and translated into French by Hermilly, in ten volumes, 4to. Though Mariana's history is more elegantly written, yet all the Spanish literati agree, that it is not so exact and faithful as Ferrera's. It ends in the reign of Philip II.

FERRETI (or FERRETUS), of Vicenza, a poet and historian in the fourteenth century, and one of those who contributed to revive good taste in Europe, and to banish barbarism. He wrote a history of his own times, from 1250 to 1328, in seven books, which was inserted by Muratori, in the ninth volume of the writers on the history of Italy. A Latin poem by him, on the actions of Can de la Scala, is also extant. He is said to have produced many other works in prose and verse.

FERRETI (EMILIO), an Italian lawyer, a native of Castelfranco in the territory of Bologna, born in 1489. He was secretary to pope Leo X. afterwards employed by him at Avignon, where, on the bench of jurisprudence, which he put up at his own expence, he put this excellent motto: "*Peritum orno, im-peritum dedecoro.*" His "*Opera Juridica*," were published in 1598, long after his death, which happened in 1552, at Avignon. An epitaph written for him by *Antonius Goveanus*, speaks of him in the most extravagant terms of encomium.

FERRETI (GIOVANNI BATISTA), of the same city as the first Ferreti, was a Benedictine monk, and eminent as an antiquary. In 1672, he published, at Verona, his "*Musæ Lapidaræ*," in folio: which is a collection, though by no means a complete one, of the verses found inscribed on ancient monuments. Burman the younger, in his preface to the *Anthologia Latina*, seems to confound this Ferreti with him who flourished in the fourteenth century, speaking of his history of his own times. The exact periods of this author's birth and death are not known.

FERRI (PAUL), in Latin, Ferrius, a most learned divine of Germany, was born of a considerable family at Metz, in 1591 [N]. He was sent to study divinity at Montaban, and made so uncommon a progress, that he was admitted a minister at Metz, in 1610. Though he was but nineteen, he had then published a book of poems; the advertisement to which he finished in these words, "*sat ludo nugisque datum.*" He had eminent talents for preaching. His noble presence, his venerable countenance, and fine delivery, added great force to his eloquence, which was very powerful and moving. His enemies reported,

falsely, that he was one of the ministers whom cardinal Richelieu had bribed to procure a coalition of the two religions: however, it is certain that he was grieved at the division of the protestants, and hoped that he could contribute somewhat to forward a re-union; and, it is supposed, that with this view he kept a correspondence with Dury [o]. His death happened in 1669; and there was found above fourscore stones in his bladder, which occasioned it. He had a very fine library, which he increased by several works of his own. In 1616, he published, "*Scholastici Orthodoxi Specimen*," in which he shews, that the protestant doctrine of grace has been taught by the schoolmen. This treatise gained him the esteem of Du Plessis Mornay, who wrote him a letter upon it, in which he advised him about another work he was upon, entitled, "*Le dernier desespoir de la Tradition*," &c. In 1630, he published at Leyden, "*Vindiciæ pro Scholastico Orthodoxo*," against Perinus, an eminent Jesuit, who had published in 1619, a book, entitled, "*Thraonica Pauli Ferrii Calvinistæ*." In 1654, he published, "*General Catechisme de la Reformation*," which was answered by Bossuet.

FERRI (CIRO), a skilful painter, was descended of a good family, and born at Rome in 1634. Easy circumstances did not hinder him from pursuing his inclination and taste for painting. He was a true and faithful imitator of Peter da Cortona, under whom he had been bred; and to whom he came so near in his ideas, his invention, and his manner of painting, that his eielings particularly are often mistaken for Cortona's. Though he set great prices on his works, he was in continual employ. Pope Alexander VII. had a great esteem for him; and his three successors were no less favourable to him. The Great Duke sent for him to Florence, and assigned him a large pension to finish the works which Cortona had left imperfect. He entered so well into the spirit of them, and acquitted himself so worthily, that the whole work seems to be of the same hand. The Great Duke nominated him chief of the school of Florence; and so he continued for a long time. Ferri returned to Rome, where he appeared a great architect as well as a good painter. Several palaces and grand altars, as St. John of the Florentines, and that of the Chiesa Nuova, were raised from his designs. He diverted himself more with drawing than painting. He was much importuned for devices, figures for breviaries, and titles of books: several of which have been engraved by Spierre and Bloemart. The pope employed him in making cartoons for the Vatican; and no man has worked in more different ways than he. The cupola of St. Agnes, in the palace of Navona,

[o] See Art. DURY.

was his last work. The chagrin he felt in seeing the angels of Bacici, a Genoese painter, which were directly under it, the force of whose colouring made his appear too weak, is said to have been the cause of his death. One day, he told Lazaro Baldi, his companion, that his cupola appeared very different on the scaffold, from what it did from below, and that the angels of Bacici gave him great pain; and, falling sick soon after, he died in 1689, at the age of 55.

FERRIER (ARMAND DE), an eminent lawyer, called sometimes the Cato of France, was born at Toulouse in 1506. He was admitted a doctor of law at Padua; and from a professor in the university of Toulouse, was raised to be a counsellor in the parliament of the same city. It is remarkable of him, that though he was a protestant in his heart for a good part of his life, he did not profess himself to be so, till a little before his death. He had indeed often discovered that he was no very sound papist; and he was so strongly suspected of heresy, after the famous Mercuriale of 1559, that he would have been imprisoned, if he had not made his escape. He harangued in 1562 in the council of Trent [P], whither he was sent ambassador by the most Christian King; and he expressed himself in so bold a manner in favour of the interests of France, that the Italian priests were highly offended at him. He went afterwards ambassador to Venice, where he continued several years; and took occasion to assist father Paul, in collecting materials for his "History of the Council of Trent." On his return from Venice, Du Plessis Mornay, who knew his thoughts, pressed him so earnestly to declare the truth, that Ferrier openly professed himself a protestant: and the king of Navarre made him his chancellor. He was about 76 years old at the time of his renouncing popery; and he only lived to 79. It has been said that he conspired with the chancellor de l'Hospital, to break the knot, which united the most Christian King with the Holy See; to assemble a national council, in which the king of France, after the example of the king of England, should be declared head of the Gallican Church; and to usurp all the estates of the church of France. He was reckoned among the greatest men in Europe; and was the author of some literary works.

FERRIER (JEREMY), a minister and professor of divinity at Nismes, is, contrary to his namesake in the preceding article, memorable for becoming a papist, even after having maintained in public disputation in 1602, that, "Pope Clement the VIIIth was properly the Antichrist." Yet he was the first, who began to yield in the political assemblies of the reformed in France. Many circumstances in his behaviour had made

him suspected as a pensioner of the court, as a false brother, and a traitor to the churches. He did not, however, openly change his religion, till a popular tumult arose against him, in which his house was plundered, and himself so near being murdered, that, for the sake of escaping, he was obliged to lie three days concealed in a tomb: so that, as Bayle observes, though “many” have been compelled to come in, yet he may certainly be looked “upon as one who was compelled to go out.” After this, he settled at Paris, where he endeavoured to make his fortune. He published in 1614, the year after his conversion, a book of controversy upon the subject of antichrist. The king employed him in several important affairs; and in 1626, he was commanded to attend his majesty to Brittany, where he was honoured with the title of state and privy counsellor. Cardinal de Richelieu had a particular esteem for him. He died of a hectic fever in 1626. His family was numerous; yet there was but one daughter among them. He made all his children promise, that they would live and die in the Catholic Faith. His daughter married M. Tardieu, *lieutenant-criminel* of Paris, concerning which couple some curious anecdotes are recorded in Boileau’s tenth satire, and in the notes of St. Marc.

Ferrier was the reputed author of a famous political work, entitled, “*Catholique d’Etat*,” published in 1625, in answer to some libels, which the king of Spain’s partizans had written against France, upon allying herself with the protestant powers to the injury of the catholic religion.

FERRIER (LOUIS), a poet, and a native of Avignon; who was put into the inquisition in that city for the following verse in his “*Préceptes Galantes*,” though the poem was not then published.

L’amour, pour les mortels, est le souverain bien.

Love is alone the sovereign good to men.

He was, however, acquitted by interest, and retired to Paris, where he published the poem in 1678. His tragedies, *Anne of Britany*, *Adrastus*, and *Montezuma*, are represented as written in an incorrect style, and with feeble versification, yet they had also marks of genius, and traits of nature; and the first of them continued to be acted occasionally as long as the monarchy subsisted. The pompous opening of his *Montezuma* is represented by Voltaire as the only striking passage in it. The king on his throne, says to his prostrate caciques,

Levez-vous: votre roi vous permet aujourd’hui

Et de l’envifager, & de parler à lui.

Arise: this day your monarch’s will allows,

To view his person, and address his throne.

Ferrier

Ferrier was for some time preceptor to the sons of the duke of St. Aignan. He died in Normandy, where he had purchased an estate, in the year 1721, at the age of 69.

FERRIERES (CLAUDE DE), a doctor of civil law in the university of Paris, who, as a resource for the wants of his family, composed many works in jurisprudence, which were nevertheless in considerable estimation. The booksellers of Paris, for whom he worked, were enriched, but he was not. His talents were considerable; but a certain arrogance of manner, and bigotry to his own opinions, prevented him from being distinguished in his profession. His works are, 1. "The Jurisprudence of the Justinian Code." 2. "Of the Digest." 3. "Of the Novellæ." And several Compilations on French law. He died in 1715, aged 77. His son Claude Joseph Ferrieres, published a dictionary of law, in two volumes, 4to, in 1771.

FERRON (ARNAULD DU), a lawyer of Bourdeaux, born in 1515. He was an elegant writer in Latin, an imitator of the style of Terence, admired by Scaliger, and honoured by him with the name of Atticus. He continued the history of France in Latin, (which Paulus Æmilius, a writer of Verona, had given from the reign of Pharamond to the year 1488) as far as the end of the reign of Francis I. This work was published at Paris, by Vascosan, in 1555. It is copious, but not too long, and abounds with curious anecdotes, and very exact details. He had considerable employments. His death happened in the year 1563, when he was no more than 48.

FERTE' (the MARESCHAL DE), whose family name was *Henry de Senneſterre*, was a very celebrated French general, in the reigns of Louis XIII. and his successor. He first signalized himself at the siege of Rochelle, in 1626, and afterwards in many battles, particularly that of Rocroi in 1647, and Lens in 1648. In 1650, he defeated the duke of Lorraine, in the battle of St. Nicholas, with great slaughter, and the next year was advanced to the dignity of mareschal of France. He afterwards distinguished himself greatly on many occasions, but in 1656, had the misfortune to be taken prisoner by the Spaniards at the siege of Valenciennes; yet without any imputation on his courage or conduct, which he again displayed in 1657 and 1658. He died in 1681, at the advanced age of 82. He was a rigid disciplinarian, and in all respects an excellent general, but envious of the glory of Turenne, whom, great as he was, he could not equal.

FESTUS (POMPEIUS), a celebrated grammarian of antiquity, who abridged a work of "Verrius Flaccus de significatione verborum." Flaccus lived under the emperors Augustus and Tiberius; and his work has been greatly commended by Pliny,

Aulus Gellius, Priscian, and other ancient writers. Festus took the pains to abridge it; not however without using great liberties: for he was not content with striking out a vast number of words, but pretended to criticize the rest, and in a manner, as Vossius has observed [Q], not favourable to the reputation of Flaccus. Another writer, however, afterwards revenged this treatment of Flaccus, by shewing the same to Festus. For in the eighth century, Paul the deacon, undertaking to make a second abridgment of the first, so maimed and disfigured poor Festus, that it was scarce possible to know him. He lay in this miserable state, till a considerable fragment of him being found in the library of cardinal Farnese, some pains were taken to put him again into a little order. Scaliger, Fulvius Ursinus, Aldus Minucius, and others, have published these fragments of Festus; but the most complete edition is that of Paris, 1681, in 4to, published by Mr. Dacier, for the use of the dauphin. This work is also to be found among the *Auctores Latinæ Lingux*, collected by Gothofredus in 1585, and afterwards reprinted with emendations and additions at Geneva, in 1622. Scaliger says that Festus is an author of great use to those who would attain the knowledge of the Latin tongue with accuracy.

FETTI (DOMENICO), an eminent painter, was born at Rome in 1589, and educated under Lodovico Civoli, a famous Florentine painter. As soon as he quitted the school of Civoli, he went to Mantua; where the paintings of Julio Romano afforded him the means of becoming a great painter. From them he took his colouring, the boldness of his characters, and a beautiful manner of thinking: and it were to be wished, that he had copied the nice correctness of that master. Cardinal Ferdinand Gonzaga, afterwards duke of Mantua, discovered the merit of Fetti, retained him at his court, furnished him with means of continuing his studies, and at last employed him in adorning his palace. Fetti painted with great force, but sometimes, as is said, too darkly; was very delicate in his thoughts; had a grandeur of expression, and a mellowness of pencil, that relished with the connoisseurs. His pictures are scarce, and much sought after. He painted very little for churches. Going to Venice, he abandoned himself to disorderly courses, which, breaking his constitution, put an end to his life in its very prime; for he was only in his 35th year. The duke of Mantua regretted him exceedingly, and sent for his father and sister, whom he took care of afterwards. The sister painted well. She became a nun, and exercised her talent in the convent, which she adorned with several of her works. Other religious houses in Mantua were also decorated with her paintings.

**FEVARDENTIUS**, or **FEU-ARDENT** (**FRANCIS**), a Franciscan friar, was born at Coutances in Lower Normandy, in 1541; and might have inherited a large estate, had he not chosen to wear a monk's habit rather than a sword. However, he seems to have judged rightly of himself and his talents; for he obtained, says Bayle, a much greater reputation under this dress, than he would have done in that of a soldier. Mr. Daillè observes, that "he deserved his name perfectly well: " for that he was so transported with anger, hatred, and fury, " as to be seldom in his right senses." Feu-ardent in French, signifies a brisk fire; and, indeed, he was as fiery a zealot, and as bitter a persecutor, as the protestants ever had. He was one of the most seditious preachers who raised the disturbances against Henry III. and Henry IV. nor did he spare even the chief of the leaguers, when he thought him guilty of something that might prejudice the cause of the rebels. He wrote commentaries on some books of scripture, and translated some works of the fathers into French. He published at Paris in 1576, "The five books of Irenæus, revised and corrected in several places from an ancient manuscript, with an addition of five entire chapters, which were in his manuscript at the end of the fifth book. He has added, at the end of each chapter, such notes as he thought necessary for the better understanding of his author. They are for the most part useful and learned: but there are some which go beyond the bounds that a commentator ought to set to himself; since his design must not be to appear learned, or to treat controverted subjects, but only to explain his author. The second edition printed at Cologne in 1596, and again in 1630, and at Paris in 1639, is better than the first, because it contains the Greek passages of Irenæus, which were in Epiphanius, and some other ancient writers." Thus the impartial Dupin, in his account of Irenæus. Feuardent published also some books of controversy, which the catholics themselves own to have been written with too much passion. He died at Paris in 1610.

**FEUILLEE** (**LOUIS**), a French naturalist, was born in Provence 1660. He was of the academy of sciences, and botanist to the king. He undertook, by order of Louis XIV. several voyages into different parts of the world, and did much honour to his monarch; who caused an observatory to be built for him at Marseilles; and settled upon him a pension. He died at this place in 1732. There is by him a "Journal des Observations Physiques, Mathematiques, & Botaniques," made upon the coasts of South America and New Spain, in three volumes, 4to. This Journal is said to be very exact and curious, though written harshly and inelegantly. Upon his return from the South Sea, he presented the king with a large volume in folio; in which he had designed or drawn from nature all the curiosities

of that vast country. This interesting work is repositied in the king's library; as is also the Journal of his voyage to the Canaries, in order to fix the first meridian line. At the end of this Journal is a short history of these islands.

FEVRE (JACQUES LE), or Jacobus Faber, Stapulensis. A very little man, says Bayle, and of mean extraction, but a great genius, supported by much learning, was born at Estaples in Picardy, about 1440; and was one of those who began to expel the barbarism which reigned in the university of Paris. He became suspected of Lutheranism, and was obliged to give way to the outrage of certain ignorant zealots, who suffered him not to rest. He quitted the field, and retired from Paris to Meaux; where the bishop was William Briçonnet, a lover of the sciences and learned men. The persecution raised by the Franciscans at Meaux obliging the bishop, against his inclination, to be a good catholic, Faber was forced to retire to Blois, and from thence to Guienne. Margaret queen of Navarre, sister to Francis I. honoured him with her protection; so that he enjoyed full liberty at Nerac till his death, which happened in 1537, when he was little short of a hundred.

He was one of those, who, like Erasmus, though they did not outwardly depart from the church of Rome, and also disapproved in some things the conduct of those who established the reformation in Germany, yet at the bottom were very indifferent papists. He took a journey to Strasburg, by the queen of Navarre's order, to confer with Bucer and Capito, concerning the reformation of the church. He published, so early as 1512, a translation of St. Paul's epistles, with critical notes and a commentary, wherein he frequently censures the Vulgate. He published, in 1522, the like notes and commentary upon the other parts of the New Testament. Natalis Bedda, a divine of Paris, censured his divinity, as well as that of Erasmus: and the inquisitors of Rome under Clement VIII. put his commentary on the whole New Testament in the catalogue of prohibited books, till it should be corrected and purged from its errors. Father Simon has passed a judgement on this work of Faber's, which he concludes by observing, that "he ought to be placed among the most able commentators of the age. But Erasmus, who wrote at the same time, and with infinitely more politeness, greatly lessened his reputation. The works of Faber are no longer read at Paris; whereas those of Erasmus are highly esteemed even at this day [R]."

His natural moderation left him, when he wrote against his friend Erasmus, and the quarrel did not end at all to his advantage. Faber was angry at Erasmus for no other reason,

but because he had not adopted all his opinions upon certain passages of scripture, when he published his notes on the New Testament. He rudely attacked him, and accused him of having advanced impious notions. Erasmus defended himself; and when he had said what was sufficient for that purpose, begged of his adversary the continuance of his friendship, assuring him, that he had always loved and esteemed him. The letter he wrote him on this occasion is dated April 1517; the very year that Luther began to preach. Erasmus was very sincere in his professions to Faber; and, accordingly, was much displeased with the compliments which he received from his friends on his victory, desiring them not to change their opinion of Faber, on account of this quarrel. What Erasmus wrote on this head to Tonstal, the English ambassador at Paris, in 1517, does so much honour both to himself and Faber, that it is but right to transcribe it. “*Quæ scribis de nostra ad Fabrum Apologi, &c.*” that is, “What you write concerning my answer to Faber, though I know you wrote it with a most friendly intention, yet gave me uneasiness on a double account: because it revives my past grief, and because you seem, on this occasion, to speak with less esteem than I could wish of Faber; a man, who for integrity and humanity has scarcely his equal among thousands. In this single instance only has he acted unlike himself: in attacking a friend, who deserved not such usage, in so violent a manner. But what man was ever wise at all times? And I wish I could have spared my adversary[s]: but now I am afflicted for two reasons; both because I am constrained to engage with such a friend, and because I perceive some to think less candidly of Faber, for whom it is my earnest desire that all should entertain the utmost esteem [r].” Can there, says Bayle, be more heroic sentiments than these? They had their effect on Faber, who repented of his attack, and made no reply.

Some very singular things are related of his last hours. Margaret of Navarre was very fond of Faber, and visited him often. He and other learned men, whose conversation greatly pleased the queen, dined with her one day; when, in the midst of the entertainment, Faber began to weep. The queen asking the reason, he answered, That the enormity of his sins threw him into grief: not that he had ever been guilty of debaucheries, or the like; but he reckoned it a very great crime, that having known the truth, and taught it to persons who had sealed it with their blood, he had had the weakness to keep himself in a place of refuge, far from the countries where crowns of martyrdom were distributed. The queen, who was eloquent, com-

[s] *Erasm. Epist. 3. lib. 3.*[r] *Epist. 28. lib. 7.*

forted him; yet, going to bed, he was found dead a few hours after. Bayle says, it is hard to doubt the truth of this story, and hard not to doubt it, and canvasses the point. He wrote several works in divinity, besides those above-mentioned, but they are not much esteemed at present.

FEVRE (NICOLAS LE), or Nicolaus Faber, a very ingenious, learned, and pious man, was born at Paris, June 2, 1544 [v]; and liberally educated by his mother, his father dying in his infancy. During the course of his studies, a terrible accident happened to him. As he was cutting a pen, a piece of the quill flew into his eye, and gave him such excessive pain, that hastily lifting up his hand to it, he struck it out with the knife. Having finished his application to the languages, he was sent to study the civil law at Tholouse, Padua, and Bologna. He did not come back till he had travelled through Italy: and he resided eighteen months in Rome, about 1571, where he cultivated a friendship with Sigonius, Muretus, and other learned men. He there acquired his taste for antiquity, and brought away with him many curiosities. Upon his return to France, he applied himself wholly to letters, and would hear no mention of marriage. His mother and brother dying in 1581, he lived with Peter Pithœus, with whom he was very intimate; and having no occupation but study, he employed himself in reading the ancients, in correcting them by MSS. of which he had a great number in his own library, and in writing notes upon them. He laboured particularly on Seneca, whom he published in 1587, with a learned preface and notes. He applied himself also to studies of a different kind, to the mathematics particularly; in which he succeeded so well, that he discovered immediately the defect in Scaliger's demonstration of the Quadrature of the Circle. When Henry the Fourth of France became at length the peaceable possessor of the crown, he appointed Faber preceptor to the prince of Condé. During this important trust, he found time to labour upon some considerable works; and composed that fine preface to the fragments of Hilary, in which he discovered so many important facts relating to the history of Arianism, not known before. After the death of Henry IV. he was chosen, by the queen, preceptor to Louis XIII. He died in 1611.

Though he laboured intensely all his life, he was one of those learned men, who are not ambitious of the character of author, but content with studying for themselves and their friends. He applied himself in his youth to the belles lettres and history, which he never neglected. Civil law, philosophy, and morality, were afterwards his occupation: and at the latter

part of life, he spent his time chiefly among ecclesiastical antiquities. As he kept up a correspondence with all the learned of Europe, so when he heard of any person about to publish an author, or to compose a work of his own, he took care to assist him with MSS. and to furnish him with memoirs, but without suffering any mention to be made of his name, though his injunctions upon this point were not always observed. His own works, which were but few, were collected after his death by John le Begue, his friend, and printed at Paris, 1614, in a small volume, 4to. They consist of pieces in Latin and French.

The praises bestowed on Nicolas le Fevre, by Baillet, and almost all the critics of the time, are of the most exalted kind; an advantage which his very great merits would not perhaps have gained, had they not been set off by his modesty. He was admired and loved, but not feared. Lipsius pronounced him a perfect critic, almost the only one capable of correcting and polishing the works of others; and whose learning, judgement, and diligence, knew no other bounds than what his modesty prescribed. Of the same cast are the eulogies of others upon him.

FEVRE (TANNEGUI LE) or Tanaquil Faber, a very learned man, father of Madame Dacier, was born at Caen in Normandy in 1615. His father determined to educate him to learning, at the desire of one of his brothers, who was an ecclesiastic, and who promised to take him into his house under his own care. He had a genius for music, and early became accomplished in it; but his uncle proved too severe a preceptor in languages, he therefore studied Latin with a tutor at home, and acquired the knowledge of Greek by his own efforts. The Jesuits at the college of La Fleche were desirous to detain him among them, and his father would have persuaded him to take orders, but he resisted both.

Having continued some years in Normandy, he went to Paris; where, by his abilities, learning, and address, he gained the friendship of persons of the highest distinction. M. de Noyers recommended him to cardinal de Richelieu, who settled on him a pension of 2000 livres, to inspect all the works printed at the Louvre. The cardinal designed to have made him principal of the college which he was about to erect at Richelieu, and to settle on him a farther stipend: but he died, and Mazarine who succeeded not giving the same encouragement to learning, the Louvre press became almost useless, and Faber's pension was very ill paid. His hopes being thus at an end, he quitted his employment; yet continued some years at Paris, pursuing his studies, and publishing various works. Some years after he declared himself a protestant, and became a professor in the university of Saumur; which place he accepted, preferably to the professorship

professorship of Greek at Nimeguen, to which he was invited at the same time. His great merit and character soon drew to him from all parts of the kingdom, and even from foreign countries, numbers of scholars, some of whom boarded at his house. He had afterwards a contest with the university and consistory of Saumur, on account of having asserted in one of his works, that "he could pardon Sappho's passion for those of her own sex, since it had inspired her with so beautiful an ode upon that subject." Upon this dispute he would have resigned his place, if he could have procured one elsewhere: and at last, in 1672, he was invited upon advantageous terms to the university of Heidelberg. He was preparing to remove thither, but was seized with a fever, of which he died Sept. 12, 1672. He left a son of his own name, author of a small tract "*De futilitate Poetices*," printed 1697 in 12mo, who was a minister in Holland, and afterwards lived in London, then went to Paris, where he embraced the Romish religion; and two daughters, one of whom was the celebrated madam Dacier, and another married to Paul Bauldri, professor at Utrecht. Huetius tells, that "he had almost persuaded Faber to reconcile himself to the church of Rome," from which he had formerly deserted; "and that Faber signified to him his resolution to do so, in a letter written a few months before his death, which prevented him from executing his design." Voltaire, if he may be credited, says he was a philosopher rather than a Hugonot, and despised the Calvinists though he lived among them.

T. le Fevre was agreeable in his person, and his stature above the common standard; but a little stiff in his behaviour. He was good-natured, but somewhat blunt in his conversation. He had a strong aversion to falsehood, and loquacity. He was always very elegant in his dress, and so expensive in this article, that he is said to have sent constantly to England for whole boxes of gloves, silk stockings, &c. and to Paris, and even to Rome, for all sorts of essences, perfumes, and powders. He was subject to sudden starts of passion in his family, which however were soon over. His books, his children, and his garden, in which he cultivated all kinds of flowers himself, were his ordinary diversions. He eat and slept little.

He published, 1. "*Luciani de morte Peregrini libellus, cum notis*, 1653," 4to. He thought this the best of Lucian's pieces; and having a design to give an edition of all his works, which, however, he never executed, he published this by way of specimen. 2. "*Diatriba, Flavii Josephi de Jesu Christo testimonium suppositum esse*, 1655," 8vo. 3. "*Luciani Timon*," with a Latin version and notes. 4. "*Epistolarum pars prima*," 1659," 4to. "*Pars secunda: cui accedunt Aristophanis Concionatrices, Græcè & Latine cum notis*, 1665," 4to.

5. "Journal

5. "Journal du Journal, ou, Censure de la Censure;" and afterwards, 6. "Seconde Journaline," both in 1666, 4to. 7. "Abregé des Vies des Poetes Grecs, &c." that is, "A short Account of the Lives of the Greek Poets. The marriage of Belphegor. The Life of Theseus, from Plutarch, 1665." in 12mo. 8. "Convivium Xenophontis." 9. "Platonis Alcibiades primus." 10. "Plutarchus de Superstitione:" all in French translations, 1666; as was the year after, 11. "Aristippi Vita à D. Laertio." This last was inserted by De Salengre, in his "Memoirs de Literature, tom. ii. p. 2." In the same volume of the same work was published, 12. "Methode pour commencer les humanités Grecques et Latines:" translated in English, and published in a book, entitled, "A compendious way of teaching ancient and modern languages, formerly practised by the learned Tanaquil Faber, in the education of one of his sons, and of his daughter, the celebrated madam Dacier. To which are added, some tracts and observations on the same subject by several eminent men, namely, Roger Ascham, Richard Carew, Milton, Locke, &c. With an account of the education of the dauphin, by Bossuet bishop of Meaux, 1723," 12mo. 13. "Fabulæ ex Locmanis Arabico Latinis versibus redditæ, 1673," 12mo; and subjoined, the year after, to the first volume of the second edition of his "Epistolæ." 14. He published notes upon several Greek and Latin authors of antiquity: namely, Apollodorus, Longinus, Anacreon, Aristophanes, Ælian, Lucretius, Phædrus, Virgil, Horace, Terence, Utopius, Justin, Dionysius Perigetes, and others. He was undoubtedly a man of taste and genius, and has been justly and highly commended by many critics.

FEVRET (CHARLES), an eminent French civilian, was born in 1583. In 1602, he went into Germany to attend the celebrated Bongars, who was sent by Henry IV. resident from France, into the empire: but soon left him, to study the law at Heidelberg, where the well-known Godefroy was at that time law-professor. Godefroy paid great attention to Fevret, who was recommended by several persons of quality: he received him into his house, and caused him to hold public disputations, which he did with great applause. In 1607, Fevret returned to Dijon, where he married Mrs. Anne Brunet of Beaulne, by whom he had nineteen children; fourteen of which they brought up together during eight years. After his wife's death, which happened in 1637, he caused his bed to be made one half narrower, and never would marry again. He gained great reputation at the bar at Dijon; and was chosen counsellor to the three estates of the province. In 1629, Lewis the XIIth being come to Dijon, in order to punish a popular insurrection, Fevret was chosen to petition the king, that he would graciously be pleased to

to pardon the guilty. He spoke for all the corporations, and made so elegant a discourse, that the king commanded him to print it, and to send it to him at Lyons. His majesty pardoned the authors of the sedition, and granted to Fevret the place of counsellor in the parliament of Dijon: but not being permitted to fill it by a deputy, he refused it, because he would not quit his profession of an advocate, and contented himself with the posts of king's counsellor and secretary to the court, with a pension of 900 livres. He wrote a history of this insurrection, which was published some time after. As he was frequently sent a deputy to the court, he was known to de Moring, keeper of the seals of France, who honoured him with his friendship. As early as 1626 and 1627, Monsieur, the king's brother, had chosen him for his counsellor in ordinary in all his affairs: and the prince of Condé had made him intendant of his house, and of his affairs in Burgundy. He was continued in the same post by his son Louis de Bourbon prince of Condé; and, during the life of these two princes, he was honoured with their favour in a distinguished manner. Frederic Casimir, prince palatine of the Rhine, and his consort Amelia Antwerpia, both princesses of Orange, chose him also their counsel and intendant for their affairs in Burgundy. He had a particular correspondence with all the learned civilians in his time. He died at Dijon 1661, in his 78th year.

He published in 1645, a small Latin treatise, intituled, "*De Claris Fori Burgundici Oratoribus;*" and his "*Traité de l'Abus*" in 1653. This last celebrated work was written at the solicitation of the second Lewis de Bourbon prince of Condé. He enlarged it afterwards by one half, which occasioned a second edition of it after his death, in 1667. It was reprinted a third time ten years after; but the best edition is that of Lyons, 1736, in two volumes, folio. He made an excellent translation of Pibrac's Quatrains, in Latin verses, printed at Lyons, 1667, with a commentary under this title, "*De officiis vitæ humanæ, sive, in Pibraci Tetraasticha Commentarius.*" Several authors have mentioned him and his works in a very honourable manner.

FEVRET de Fontette (CHARLES, MARIE) great grandson of the former, was born at Dijon in 1710, and educated to the profession of the law. By distinguishing himself in some great causes he obtained a pension from the government. He laboured for several years with a view to publish a new edition of Le Long's "*Bibliothèque Historique de la France,*" and compiled so much matter as to extend that work from a single volume in folio, to four vast folios, besides a fifth containing indexes, &c. At the time of his death, which happened in 1772, he was a member of the French Academy of Belles-Lettres, and director of the

the University of Dijon. He was a man pleasing in society, and of much zeal, both literary and patriotic.

FEYDEAU (MATTHEW,) born at Paris in 1616, a doctor of the Sorbonne, a great defender of M. Arnauld, which attachment brought him into many difficulties, insomuch that he died in exile from Paris, at Annonai in Vivares, in 1694. He wrote "Meditations on Providence; and on the Mercy of God," under the feigned name of the Sieur de PRESSIGNY; "the Catechism of Grace," published in 1659, 12mo. and some other works.

FICHARD (JOHN,) a lawyer, of Frankfort on the Maine, and Syndic of that town, where he died in 1581, at the age of 69. He was author of several works, of which the most famous was his "Vironum, qui superiori nostroque sæculo eruditione et doctrina illustres atque memorabiles fuerunt, Vitæ." Frankfort, 4to. 1536. This was his first work; he afterwards published, 2. "Vitæ Jurisconsultorum," 1565. 3. "Onomasticon philosophico-medico synonymum." 1574. 4. "De Cautelis," 1577. 5. "Concilium Matrimoniale," 1580.

FICINUS (MARSILIUS), a celebrated Italian, was born at Florence in 1433, and educated at the expence of Lorenzo de Medicis. He attained a perfect knowledge of the Greek and Latin tongues, and became a great philosopher, a great physician, and a great divine. He was in the highest favour with Lorenzo and Cosmo de Medicis, who provided him plentifully with every thing he wanted, and made him a canon of the cathedral church of Florence. He applied himself intensely to the study of philosophy; and, while others were striving who should be the deepest read in Aristotle, who was then the philosopher in fashion, he devoted himself wholly to Plato. He was indeed the first who restored the Platonic Philosophy in the West; for the better effecting of which, he translated into Latin the whole works of Plato. There is a story, of uncertain authority, that when he had finished his translation, he communicated it to his friend Marcus Musurus, to have his approbation of it; but that Musurus disliking it, he composed it all over again. He had no sooner ended his translation of Plato, but he was informed by John Picus earl of Mirandula, that Cosmo desired to have Plotinus translated. This task Ficinus undertook and finished. He not only translated Plotinus, but also made summaries and analyses of each book. He translated also the works, or part of them at least, of Proclus, Jamblicus, Porphyrius, and other celebrated Platonists.

In his younger years, Ficinus lived like a philosopher; and too much so, as is said, to the neglect of piety. However, Savanorola coming to Florence, Ficinus went with every body else to hear his sermons; and while he attended them for the  
fake

fake of the preacher's eloquence, he imbibed a strong sense of religion, and devoted himself henceforward more especially to the duties of it. To the liberality of the Medicis, he was indebted for a delightful retreat near Florence, where he resided as much as he could, and enjoyed his friends, having occasion for the benefit of country air. His constitution was feeble, and his life was protracted to the age of 66, only by great attention, and much art. He was addicted to judicial astrology. He died at Correggio in 1499, and, as Baronius assures us upon the testimony of what he calls credible authors, appeared immediately after his death to his friend Michael Mercatus: to whom, it seems, he had promised to appear, in order to confirm what he had taught concerning the immortality of the soul. His writings, sacred and prophane, are very numerous. Among the former are his Treatise of the Christian Religion, dedicated to Lorenzo de Medicis; eight books of the Immortality of the Soul and Eternal Happiness; a Commentary upon St. Paul's Epistle to the Romans, &c. Among the latter, "De Sole liber. "Allegoricus et Anagogicus; De Lumine liber; De Vita; "De Voluptate," &c. His works were all collected and printed at Venice in 1516, and at Basil in 1561 and 1576, and at Paris 1641, in two volumes, folio. Twelve books of his Epistles, among which are many Treatises, were printed separately in folio at Venice, 1495, and at Nuremberg, 1497, in quarto.

FICORONI (FRANCESCO), a famous Roman Medallist, Antiquary, and Cicerone, author of many works on those subjects in the Italian language, particularly "Avertimenti delle "Medaglie antiche," mentioned by Menckenius, and written about 1694. 2. "Osservazioni sopra l'antichità di Roma descritte nel Diario Italico," &c. 1709. 3. "Della Bolla d'oro de' Fanciulli nobili Romani," &c. 1732. 4. "De' Tali ed altro Strumenti lusori degli antichi Romani," 1734. 5. "Le Maschere Sceniche e figure Comiche de' antichi Romani," 1736. 6. "i Piombi antichi," 1740, all published at Rome. The two latter were translated into Latin, the first entitled "De Larvis Scenicis et figuris comicis antiquorum Romanorum," 1750. The second "De Plumbeis antiquorum numismatibus, "tam sacris quam profanis," 1750, both by Dominicus Cantagallius, whose real name, Winckelman seems to say, was Archangelo Contucci. He wrote also, 7. "Le Vestigia è "Rarità di Roma antica, ricercate et spiegate," 1744: a second book entitled "La Singolarità di Roma moderna," and some other tracts. He was born in 1664, and died in 1747.

FIDANZA (JOHANNES), generally called St. Bonaventure, an Etruscan Theologist, Philosopher, and Poet, styled also doctor Seraphicus, born 1221, died 1274.

FIDDES (RICHARD), an English divine, and an ingenious and polite writer, was born of reputable parents, at Hunmanby, near Scarborough in Yorkshire in 1671. After being instructed at a private school in that neighbourhood, he was admitted of Corpus Christi, and then of University-college, in Oxford; where by his parts and address he gained many friends. He did not, however, continue there; but, after taking a batchelor of arts degree in 1693, returned to his relations, and married, in the same year, a gentlewoman of good family and fortune. In 1694, he was ordained priest by Dr. Sharp, archbp. of York; and, not long after, presented to the rectory of Halsham in that county. Halsham, being situated in a marsh, proved the occasion of much ill health to Fiddes and his family; and he had the misfortune, while there, to be suddenly so deprived of his speech, as never after to be able to utter words very articulately, unless, which is rather extraordinary, he was elevated with two or three glasses of wine more than usual. His diocesan, however, dispensed with his residence upon his benefice for the future; upon which he removed to Wickham, and continued there some months. Being no longer able to display his talents in preaching, which before were confessedly great, and having a numerous family, he resolved to devote himself entirely to writing. He was not the first who had been forced to augment out an insufficient maintenance, by applying to that way of life: Bayle and Le Clerc, much greater men, had felt the same necessity. For this purpose, he went to London in 1712; and, by the favour of dean Swift, was introduced to the earl of Oxford, who received him kindly, and made him one of his chaplains. The dean had a great esteem for Fiddes, and recommended his cause with the warmth and sincerity of a friend. The queen soon after appointed him chaplain to the garrison at Hull, and would probably have provided handsomely for him; had not death prevented her. Losing his patrons upon the change of the ministry in 1714, he lost the above-mentioned chaplainship; and the expences of his family increasing, as his ability to supply them lessened, he was obliged to apply himself to writing with greater assiduity than ever. Nevertheless, he continued in high esteem with contemporary writers, especially those of his own party; and was encouraged by some of the most eminent men of those times. By the generosity of his friend and relation Dr. Radcliffe, he took the degree of batchelor of divinity; and was afterwards honoured by the university with that of doctor, partly in consideration of his abilities as a writer, and partly, no doubt, on account of his politics. He died in 1725, aged 54 years, at Putney, leaving behind him an unhappy family, consisting of a wife and six children; and was buried in Fulham church.

church-yard, near the remains of bishop Compton, to whom he had been much obliged.

We shall have occasion to mention other particulars, relating to his life and character, in the catalogue of his works, which is now to follow. His first publication appears to have been, 1. "A Prefatory Epistle concerning some Remarks to be published on Homer's Iliad: occasioned by the proposals of Mr. Pope towards a new English version of that Poem, 1714," 12mo. It is addressed to Dr. Swift. But the first work by which he distinguished himself in any considerable degree, was, 2. "Theologia Speculativa: or the first part of a body of divinity under that title, wherein are explained, the principles of Natural and Revealed Religion, 1718," folio. This met with a favourable reception from the public: nevertheless, when Stackhouse afterwards executed a work of a similar nature, he could not avoid speaking lightly of it. "Dr. Fiddes," says he, "was a polite rather than a learned man: and his want of books, and other proper encouragements, put him under the necessity of entertaining us with a fine style and manner of expression, whereof he was certainly a very great master, when he knew himself insufficient to go to the bottom of his argument. It is a melancholy reflection, that a person of his genius should be so far neglected by the world, as to live in want of any thing: but, while we lament his misfortune in this respect, we cannot but at the same time condole with his reader, who, in the latter part of his work more especially, to his great joy, will meet with an abundance of excellent words, but to his great surprise and discontent, will meet with words only." Dr. Fiddes's second part is entitled, "Theologia Practica; wherein are explained the duties of Natural and Revealed Religion;" and was published in 1720, folio. The same year also he published in folio, 3. "Fifty-two practical Discourses on several Subjects, six of which were never before printed." These, as well as his Body of Divinity, were published by subscription.

But the work which was most noticed, which gained him the most friends, and certainly the most enemies, was, 4. "The Life of Cardinal Wolsey, 1724," in folio. It is dedicated to the chancellors, vice-chancellors, doctors, and other members of the two universities; and the subscription for it was large. This work was attacked with great severity in "The London Journal," and the author charged him with being a papist: who thereupon published, 5. "An Answer to Britannicus, Compiler of the London Journal, 1725." This answer consists of two letters; in the first of which he endeavours to obviate the charge of popery; in the second, to shew his impartiality

impartiality in the life of this cardinal. Nevertheless, Dr. Knight, in the "Life of Erasmus," published a little after our author's death, attacked him in the severest terms, accusing him of speaking irreverently of Erasmus, "probably," says he, "because he had by his writings favoured the Reformation."—Dr. Fiddes, he says, villifies the Reformation, depreciates the instruments of it, and palliates the absurdities of the Romish church. He declares also that the life was written at the solicitation of bishop Atterbury, on the occasion of the dispute in which he was then engaged with archbp. Wake: and that Atterbury supplied him with materials, suggested matter and method, entertained him at his deanery, procured him subscribers, and "laid the whole plan for forming such a life as might blacken the Reformation, cast lighter colours upon popery, and even make way for a popish pretender." Fiddes, indeed, had given occasion for part of this surmise, by saying, that "a very learned prelate generously offered to let me compile the life of cardinal Wolsey in his house." Suspicion was likewise heightened by the eulogium he made on Atterbury, a little before his deprivation. Though it may be difficult to determine, how far this author was at the bottom an enemy to the Reformation, yet all who have read his life of Wolsey, must allow that it was undertaken, and written, under the influence of a party-spirit.

The great encouragement which the life of Wolsey obtained, prompted him to undertake the lives of sir Thomas More and bishop Fisher: but when he had gone through a great part of this work, he lost his manuscript. He published, 6. "A General Treatise of Morality, formed upon the principles of Natural Reason only; with a preface in answer to two Essays lately published in the FABLE OF THE BEES, and some incidental remarks upon an INQUIRY CONCERNING VIRTUE, by the right honourable Anthony earl of Shaftesbury;" in 1724, 8vo. In his preface, he defends some opinions of Shaftesbury against the author of the "Search into the Nature of Society;" and afterwards vindicates Dr. Radcliffe from the aspersions of the same author, on account of his benefactions to the university of Oxford. 7. "A Preparative to the Lord's Supper." 8. "A Letter in answer to one from a Free-thinker, occasioned by the late duke of Buckingham's epitaph: wherein certain passages in it that have been thought exceptionable are vindicated, and the doctrine of the soul's immortality asserted. To which is prefixed, a version of the Epitaph, agreeably to the explication given of it in the Answer;" in 1721, 8vo. The epitaph and version, which are here subjoined, will satisfy the reader that Fiddes misunderstood it, without being at the trouble to read his pamphlet:

Pro Rege saepe, pro Republica semper.  
 Dubius, non improbus vixi.  
 Incertus morior, sed inturbatus.  
 Humanum est errare, & nescire.  
 Christum adveneror, Deo confido,  
 Omnipotenti, benevolentissimo.  
 Ens Entium, miserere mei.

“ Much for the prerogative, ever for my country.  
 I lived irregular, not profligate.  
 Though going to a state unknown, I die resigned.  
 Frailty and Ignorance attend on human life.  
 Religiously I worship Christ, in God confide,  
 Almighty, and most merciful.  
 O thou principle of all Beings, and first of  
 Causes, have compassion on me.”

To conclude with a short character of Dr. Fiddes. He was an ingenious, not a very learned man. He had so happy a memory, that he retained every thing he read, and never made use of notes in preaching. He was far from being a nervous writer, abounding in matter: he was, on the contrary, wordy; more so than probably he would have been, if his necessities would have allowed him time to contract his thoughts into a narrower compass. It is reasonable to suppose, that he was sincere in his professions concerning the hierarchy; and as reasonable to suppose, that he had no affection for popery. His misfortunes, in the latter part of his life, were chiefly owing to his strong attachment to a party: nevertheless, his application to his studies was so intense, that he would frequently pass whole nights in writing, which, together with his misfortunes, is supposed not a little to have hastened his death. He was reckoned, upon the whole, a good kind of man, but rather wanting in point of prudence, and by no means a manager of his money.

FIELD (RICHARD), an eminent divine of the church of England, was born of a reputable family at Hempstead in Hertfordshire, 1561; and at sixteen, admitted of Magdalen-college in Oxford: but, after taking his first degree, removed to Magdalen-hall. He continued seven years in this situation, distinguished as a great divine, a great preacher, and a prodigious disputant: and then in 1594, being batchelor of divinity, was chosen reader in that faculty to the society of Lincoln's-Inn in London. There he was so much admired, that one of the members of the house became his patron, and gave him the living of Burrowclere in Hampshire. Soon after, he had the offer of St. Andrew's in Holborn, London, a living of greater value, and more in the way to preferment: but he chose to continue where he was, liking a reserved life, where he might,

says Wood, serve God, and follow his studies. In 1598, being then doctor in divinity, he was made chaplain to queen Elizabeth; and about that time commenced a friendship with the famous Hooker, whom he resembled in his great learning and humility. Upon the accession of James, he was made chaplain in ordinary to him; and, by the king's own appointment, was sent for to Hampton-court. In 1604, he became canon of Windsor; and the same year, when the king was to be entertained at Oxford with scholastic exercises, was sent for out of the country to bear a part in the divinity-act. In 1609, he became dean of Gloucester; and the year after, published a second edition, augmented with a fifth book, and an appendix, of his "Four Books of the Church." This work is dedicated to Villiers, afterwards duke of Buckingham; and confirmed all men in the high notions they had conceived of Field's great abilities and learning. He was consulted as an oracle; and the most learned divines seldom went to him, without having many questions to submit to his opinion. When king James heard him preach the first time, he said, "This is a FIELD for God to dwell in:" an expression like that of Fuller, who, citing something out of his books upon the church, styles him "that learned divine, whose memory smelleth like a FIELD which the Lord hath blessed [x]." The king had once an intention to send him into Germany, with a view of composing the differences between the Lutherans and Calvinists; but something prevented it. His majesty, however, retained the same good opinion of him to the last, and designed to make him a bishop. Salisbury was the see first intended for him, but that being otherwise bestowed at the solicitation of great personages, the king was resolved to give him Oxford; and sir George Villiers, in a letter dated July 11, 1616, told him, that "if he was minded to take that see upon him, he should repair to the court, kiss the king's hand, and hold his benefices in commendam with it." God, however, was pleased, as Wood says, to prefer him to a better place; for, Nov. 21st following, he died, aged 55 years. He was esteemed, says the same author, "a principal maintainer of protestancy, a powerful preacher, a profound schoolman, exact disputant, and so admirably well-knowing in the controversies between the protestants and papists, that few, or none, went beyond him. He had a great memory; and any book he read he was able to carry away the substance of. He was one that much laboured to heal the breaches of Christendom, was ready to embrace truth, wheresoever he found it. His desire, his prayers, his endeavours, were for peace, to make up the breaches of the church, not to widen differences, but

[x] Holy War, b. iv. c. 51

to compose them. He was a good and faithful pastor, and his care reached unto all churches. He was a loving husband, a tender father, a good master and neighbour, and ready and willing to do good to all," &c. A very great and amiable character!

His books upon the church were reprinted at Oxford in 1628, folio. Besides these, he published a sermon preached before the king at Whitehall, upon Jude 3, in 1604; and a little before his death he had almost composed a book, entitled, "A View of the Controversies in Religion, which in these last times have caused the lamentable Divisions of the Christian World." But this book, not being finished, was never published, though a preface was written to it by its author.

FIELDING (HENRY), a well-known and justly celebrated writer, was born at Sharpham-Park in Somersetshire, April 22, 1707. His father, Edmund Fielding, esq. was grandson to an earl of Denbigh, served under the duke of Marlborough, and towards the close of king George the First's reign, or the accession of George II. was promoted to the rank of a lieutenant-general. His mother was daughter to the first judge Gould, and aunt to sir Henry Gould, lately one of the judges of the Common Pleas. This lady, besides Henry, who seems to have been the eldest, had four daughters, and another son named Edmund, who was an officer in the sea-service. Afterwards, in consequence of his father's second marriage, Fielding had six half-brothers, George, James, Charles, John, William, and Basil. Of these nothing memorable is recorded, except of John, who will be the subject of a subsequent article: as will also Sarah, the sister of Henry Fielding.

H. Fielding received the first rudiments of his education at home, under the care of the Rev. Mr. Oliver, for whom he seems to have had no great regard, as he is said to have designed a portrait of him, in the very humorous yet unfavourable character of parson Trulliber, in his "Joseph Andrews." From this situation, he was removed to Eton school, where he had an opportunity of cultivating a very early intimacy and friendship with several young men, who afterwards became the first persons in the kingdom, such as lord Lyttelton, Mr. Fox, Mr. Pitt, sir Charles Hanbury Williams, &c. who ever through life retained a warm regard for him. But these were not the only advantages he reaped at that great seminary of education; for, by an assiduous application to study, and the possession of strong and peculiar talents, he became, before he left that school, uncommonly versed in Greek authors, and a master of the Latin classics. Thus accomplished, at about eighteen years of age he left Eton, and went to Leyden, where he studied under the  
most

most celebrated civilians for about two years, when, the remittances from England not coming so regularly as at first, he was obliged to return to London.

General Fielding's family being very greatly increased by his second marriage, it became impossible for him to make such appointments for this his eldest son as he could have wished; his allowance was therefore either very ill paid, or entirely neglected. This unhappy situation soon produced all the ill consequences which could arise from poverty and dissipation. Possessed of a strong constitution, a lively imagination, and a disposition naturally but little formed for œconomy, Henry Fielding found himself his own master, in a place where the temptations to every expensive pleasure are numerous, and the means of gratifying them easily attainable. From this unfortunately pleasing situation sprang the source of every misfortune or uneasiness that Fielding afterwards felt through life. He very soon found that his finances were by no means proportioned to the brisk career of dissipation into which he had launched; yet, as disagreeable impressions never continued long upon his mind, but only roused him to struggle through his difficulties with the greater spirit, he flattered himself that he should find resources in his wit and invention, and accordingly commenced writer for the stage in the year 1727, at which time he had not more than attained the completion of his twentieth year.

His first dramatic attempt was a piece called "Love in several Masques," which, though it immediately succeeded the long and crowded run of the "Provoked Husband," met with a favourable reception, as did likewise his second play, "The Temple Beau," which came out in the following year. He did not, however, meet with equal success in all his dramatic works, for he has even printed, in the title-page of one of his farces, *as it was damned at the Theatre-royal Drury-lane*; and he himself informs us, in the general preface to his miscellanies, that for the "Wedding-Day," though acted six nights, his profits from the house did not exceed fifty pounds. Nor did a much better fate attend some of his earlier productions, so that, though it was his lot always to write from necessity, he would, probably, notwithstanding his writings, have laboured continually under that necessity, had not the severity of the public, and the malice of his enemies, met with a noble alleviation from the patronage of several persons of distinguished rank and character, particularly the late dukes of Richmond and Roxburgh, John duke of Argyle, the first lord Lyttelton, &c. the last-named of which noblemen, not only by his friendship softened the rigour of our author's misfortunes while he lived, but also by his generous ardour has vindicated his character, and done justice to his memory, after death.

About six or seven years after Fielding had begun to write for the stage, he fell in love with and married miss Craddock, a young lady from Salisbury, possessed of a very great share of beauty, and a fortune of about 1500*l.* and about the same time his father dying, an estate at Stower in Dorsetshire, of somewhat better than 200*l.* per annum, came into his possession. With this fortune, which, had it been conducted with prudence and oeconomy, might have secured to him a state of independence for life, and, assisted by the productions of a genius unincumbered with anxieties and perplexity, might have even afforded him an affluent income, he determined to retire to his country seat. For his wife's sake, whom he loved to distraction, he had also formed the resolution of bidding adieu to all the follies and intemperances to which he had addicted himself in his short but very rapid career of a town life, and of living in domestic regularity.

But here one folly only took place of another, and family pride now brought on him all the inconveniencies in one place, that youthful dissipation and libertinism had done in another. Fond of shew and magnificence, he incumbered himself with a large retinue of servants; and led by natural disposition to enjoy society and convivial mirth, he threw open his gates for hospitality, and suffered his whole patrimony to be devoured up by hounds, horses, and entertainments. Thus, in less than three years,

“ By shewing a more swelling port

“ Than his faint means would grant continuance,”

he dissipated those means: and from the mere passion of being esteemed a man of great fortune, reduced himself to the unpleasant situation of having no fortune at all. He had thus, at the age of thirty, undermined his own supports, and had now no dependence but on his abilities. Not discouraged, however, he determined to exert his talents vigorously, applied himself closely to the study of the law, and, after the customary time of probation at the Temple, was called to the bar, and made no inconsiderable figure in Westminster-hall.

To the practice of the law Fielding now adhered with great assiduity, both in the courts in London, and on the circuits, as long as his health permitted, and it is probable would have risen to a considerable degree of eminence in it, had not the intemperances of his early life put a check, by their consequences, to the progress of his success. Though but a young man, he began now to be molested with such violent attacks from the gout, as rendered it impossible for him to give such constant attendance at the bar as the laboriousness of that profession requires. Under these united severities of pain and want, he pursued his researches with an eagerness peculiar to him;

him: and, as a proof of the degree of eminence to which he might have risen, he left two MS. volumes, in folio, on the crown law; to which branch he had most assiduously applied. It gives us an idea of the great force and vigour of his mind, if we consider him pursuing so arduous a study under the exigencies of family distress, with a wife and children whom he tenderly loved, looking up to him for subsistence, with a body torn by the acutest pains, and a mind distracted by a thousand avocations, yet obliged, for immediate supply, to produce almost extempore, a play, a farce, a pamphlet, or a newspaper. A large number of fugitive political tracts, which had their value when the incidents were actually passing on the great scene of business, came from his pen. The periodical paper, called "The Champion," owed its chief support to his abilities. A poetical epistle to the right honourable sir Robert Walpole, written in 1730, shews at once his acquaintance with distress, and the firmness of mind with which he supported it. Such other works, as were produced before his genius was come to its full growth, were, "An Essay on Conversation;" "An Essay on the Knowledge and Characters of Men;" "A Journey from this World to the next;" "The History of Jonathan Wild the Great;" &c.

But his genius is seen in full and vigorous exertion, first in "Joseph Andrews," and more completely in his "Tom Jones;" which are too well known, and too justly admired, to leave any room for expatiating on their merits. Soon after the publication of "Joseph Andrews," his last comedy was exhibited on the stage, entitled, "The Wedding-Day," which was attended with but an indifferent share of success. The repeated shocks of illness, more and more disqualified him from pursuing the law: from business, therefore, he derived little or no supplies, and his prospect grew every day more gloomy and melancholy. To these discouraging circumstances, if we add the infirmity of his wife, and the agonies he felt on her account, the measure of his affliction may be considered as nearly full. That fortitude of mind, with which he met all the other calamities of life, deserted him on this most trying occasion; and her death, which happened about this time, brought on such a vehemence of grief, that his friends began to think him in danger of losing his reason. At length, when the first emotions of sorrow were abated, philosophy administered her aid, his resolution returned, and he began again to struggle with his fortune. He engaged in two periodical papers successively, with a laudable and spirited design of rendering service to his country. The first of these was called, "The True Patriot," which was undertaken during the rebellion of 1745. Precarious, however, as such means of subsistence unavoidably must be, it was scarcely

possible he should be thus enabled to recover his shattered fortunes, and was therefore at length obliged to accept of the office of an acting magistrate in the commission of the peace for the county of Middlesex, in which station he continued till near the time of his death. This office, however, seldom fails of being hateful to the populace, and of course is liable to many infamous and unjust imputations, particularly that of venality; a charge which the ill-natured world, not unacquainted with Fielding's want of œconomy and passion for expence, were but too ready to cast upon him. From this charge Mr. Murphy, in the life of this author, prefixed to a late edition of his works, has taken great pains to exculpate him; as likewise has Fielding himself, in his "Voyage to Lisbon," which may, with some degree of propriety, be considered as the last words of a dying man. Amidst all the laborious duties of his office, his invention could not lie still; but he found leisure to amuse himself, and afterwards the world, with "The History of Tom Jones." His "Amelia," was entirely planned and executed, while he was distracted by a multiplicity of avocations which surround a public magistrate; and his constitution, now greatly impaired and enfeebled, was labouring under severer attacks of the gout than he had before felt: yet the activity of his mind, was not to be subdued. At length, however, his whole frame was so entirely shattered by continual inroads of complicated disorders, and the incessant fatigue of business in his office, that, by the advice of his physicians, as a last effort to preserve life, and support a broken constitution, he set out for Lisbon. Even in this distressful condition, his imagination still continued making the strongest efforts to display itself; and the last gleams of his wit and humour sparkled in the "Journal" he left behind him of his "Voyage" to that place: which was published, in 1755, at London, in 12mo. In 1754, about two months after his arrival at Lisbon, he died, in his 48th year. His works have been published in several sizes, with "An Essay on the Life and Genius of the Author, by Arthur Murphy, esq."

Fielding's genius excelled most in those strong, lively, and natural paintings of the characters of mankind, and the movements of the human heart, which constitute the basis of his novels; yet, as comedy bears the closest affinity to this kind of writing, his dramatic pieces, every one of which is comic, are far from being contemptible. His farces and ballad pieces, more especially, have a sprightliness of manner, and a forcibleness of character, by which it is impossible not to be agreeably entertained; and in those which he has in any degree borrowed from Moliere, or any other writer, he has done great honour and justice to his original, by the manner in which he has treated the

the subject. His dramatic works (26 in number) are particularized in the *Biographia Dramatica*: Having married a second time, he left a wife and four children, who were educated under the care of their uncle, with the aid of a very generous donation given annually by Ralph Allen, esq. the celebrated man of Bath. His frame was naturally very robust, and his height rather above six feet. No picture was taken of him while he lived, but there is extant a sketch drawn from memory, by his friend Hogarth. His character as a man, may in great measure be deduced from the incidents of his life, but cannot perhaps be delineated better than by his biographer Mr. Murphy, with whose words this article may properly be closed.

“ It will be an humane and generous office to set down to the account of slander and defamation, a great part of that abuse which was discharged against him by his enemies in his life-time; deducing however from the whole this useful lesson, that quick and warm passions should be early controuled, and that dissipation and extravagant pleasures are the most dangerous palliations that can be found for disappointments and vexations in the first stages of life. We have seen,” adds he, “ how Mr. Fielding very soon squandered away his small patrimony, which, with œconomy, might have procured him independence;—we have seen how he ruined, into the bargain, a constitution, which in its original texture, seemed formed to last much longer. When illness and indigence were once let in upon him, he no longer remained the master of his own actions; and that nice delicacy of conduct which alone constitutes and preserves a character, was occasionally obliged to give way. When he was not under the immediate urgency of want, those who were intimate with him are ready to aver, that he had a mind greatly superior to any thing mean or little; when his finances were exhausted, he was not the most elegant in his choice of the means to redress himself, and he would instantly exhibit a farce or a puppet-show, in the Haymarket theatre, which was wholly inconsistent with the profession he had embarked in. But his intimates are witness how much his pride suffered when he was forced into measures of this kind; no man having a juster sense of propriety, or more honourable ideas of the employment of an author and a scholar.” Many years after the death of Fielding, the French consul at Lisbon, le Chev. de Meyrionnet, wrote an elegant epitaph for him, and proposed to have erected a monument; but the English factory, stimulated by this generosity in a foreigner, took the matter into their own hands.

FIELDING (SARAH), the third sister of Henry Fielding, and herself a writer of some celebrity, was born in 1714, lived unmarried, and died in 1768. She gave proofs of a lively and penetrating

penetrating genius in many elegant productions, particularly in the novel entitled *David Simple*, and in the Letters afterwards published between the principal characters in that work. She appeared also with applause, as a learned lady, in her translation of *Xenophon's Memorabilia*.

FIELDING (Sir JOHN), half brother, as above-mentioned, to Henry Fielding, and his successor in the office of justice for Westminster, in which, though blind from his youth, he acted with great sagacity and activity for many years. He received the honour of knighthood for his services in October 1761; and died at Brompton in September 1780. He published at various times, the following works: 1. "An account of the Origin and Effects of a Police, set on foot by his grace the duke of Newcastle, in the year 1753, upon a Plan presented to his grace by the late Henry Fielding, esq. To which is added, a Plan for preserving those deserted Girls in this Town who become Prostitutes from Necessity. 1768." This was a small tract in 8vo. 2. "Extracts from such of the Penal Laws as particularly relate to the Peace and good Order of the Metropolis," 8vo, 1761; a larger publication. 3. "The Universal Mentor; containing, Essays on the most important Subjects in Life; composed of Observations, Sentiments, and Examples of Virtue, selected from the approved Ethic Writers, Biographers, and Historians, both ancient and modern," 12mo, 1762. This appears to have been the discharge of his common-place book. 4. "A Charge to the Grand Jury of Westminster," 4to, 1763. This is stated to have been published at the unanimous request of the magistrates and jury, when he was chairman of the quarter sessions. 5. "Another Charge to the Grand Jury on a similar Occasion," 4to, 1766. 6. "A brief Description of the Cities of London and Westminster, &c. To which are added, some Cautions against the Tricks of Sharpers," &c. 12mo, 1777. Nothing in this appears to have proceeded from sir John, except the *Cautions*; and the use of his name was perhaps a bookseller's trick.

FIENNES (WILLIAM), lord Say and Sele, a person of literary merit, but not so eminent on that account, as for the part he bore in the Grand Rebellion. He was born at Broughton in Oxfordshire, in 1582, being the eldest son of Sir Richard Fiennes, to whom James I. had restored and confirmed the dignity of baron Say and Sele: and, after being properly instructed at Winchester school, was sent in 1596 to New-College in Oxford, of which, by virtue of his relationship to the founder, he was made fellow. After he had spent some years in study, he travelled into foreign countries, and then returned home with the reputation of a wise and prudent man. When the war was carried on in the Palatinate, he contributed largely to it, according to his estate, which was highly pleasing to king James; but,  
indulging

indulging his neighbours by leaving it to themselves to pay what they thought fit, he was, on notice given to his majesty, committed to custody in June 1622. He was, however, soon released; and, in July 1624, advanced from a baron to be viscount Say and Sele. At this time, says Wood, he stood up for the privileges of Magna Charta; but, after the Rebellion broke out, treated it with the utmost contempt: and when the Long-parliament began in 1640, he shewed himself so active that, as Wood says, he and Hampden and Pym, with one or two more, were esteemed parliament-drivers, or swayers of all the parliaments in which they sat. In order to reconcile him to the court, he had the place of mastership of the Court of Wards given him in May 1641: but this availed nothing, for, when arms were taken up, he acted openly against the king. Feb. 1642, his majesty published two proclamations, commanding all the officers of the Court of Wards to attend him at Oxford; but lord Say refusing, was outlawed and attainted of treason. In 1648, he opposed any personal treaty with his majesty, yet the same year was one of the parliament-commissioners in the Isle of Wight, when they treated with the king about peace: at which time he is said to have urged against the king this passage out of Hooker's "*Ecclesiastical Polity*," that "though the king was *singulis major*, yet he was *universis minor*:" that is greater than any individual, yet less than the whole community. After the king's death, he joined with the Independents, as he had done before with the Presbyterians; and became intimate with Oliver, who made him one of his house of lords. "After the Restoration of Charles II. when he had acted," says Wood, "as a grand rebel for his own ends almost twenty years, he was rewarded forsooth with the honourable offices of lord privy seal, and lord chamberlain of the household; while others, that had suffered in estate and body, and had been reduced to a bit of bread for his majesty's cause, had then little or nothing given to relieve them; for which they were to thank a hungry and great officer, who, to fill his own coffers, was the occasion of the utter ruin of many." Wood relates also, with some surprise, that this noble person, after he had spent eighty years mostly in an unquiet and discontented condition, had been a grand promoter of the Rebellion, and had in some respect been accessory to the murder of Charles I. died quietly in his bed, April 14, 1662: and was buried with his ancestors at Broughton [r]. Whitlock says, that "he was a person of great parts, wisdom, and integrity:" and Clarendon, though of a contrary party, does not deny him to have had these qualities, but only supposes them to have been wrongly

directed, and greatly corrupted. He calls him, "a man of a close and reserved nature, of great parts, and of the highest ambition; but whose ambition would not be satisfied with offices and preferments, without some condescensions and alterations in ecclesiastical matters. He had for many years been the oracle of those who were Puritans in the worst sense, and had steered all their counsels and designs. He was a notorious enemy to the church, and to most of the eminent churchmen, with some of whom he had particular contests. He had always opposed and contradicted all acts of state, and all taxes and impositions, which were not exactly legal, &c.—In a word, he had very great authority with all the discontented party throughout the kingdom, and a good reputation with many who were not discontented; who believed him to be a wise man, and of a very useful temper in an age of licence, and one who would still adhere to the law [z]."

Besides several speeches in parliament, he published, 1. "The Scots design discovered; relating their dangerous attempts lately practised against the English nation, with the sad consequence of the same. Wherein divers matters of public concernment are disclosed; and the book called, Truths Manifest, is made apparent to be Lies Manifest, 1653." 4to. 2. "Folly and Madness made manifest: or, some things written to shew, how contrary to the word of God, and practice of the Saints in the Old and New Testament, the doctrines and practices of the Quakers are, 1659." 4to. 3. "The Quakers Reply manifested to be railing: or, a pursuance of those by the light of the Scriptures, who through their dark imaginations would evade the Truth, 1659." 4to. It seems, the Quakers were pretty numerous in his neighbourhood of Broughton; and he either was, or pretended to be, much troubled with them.

FIENNES (NATHANAEL), second son of lord Say just mentioned, was born at Broughton in Oxfordshire in 1608; and, as his father before him, after a proper education at Winchester school, was admitted of New College in Oxford, and also made fellow in right of kinship to the founder. After passing some years there, he travelled to Geneva, and among the Cantons of Switzerland, where he increased that disaffection to the church, which had been infused into him with his milk. From his travels he returned through Scotland, at the time when the Rebellion was in the bud; and, in 1640, was elected to sit in parliament for Banbury, when it was quickly discovered, that as he was the darling of his father, so he was ready to join in all his measures. Afterwards he became colonel of horse under the earl of Essex, and was made governor of Bristol, when first

taken for the use of the parliament; but, surrendering it too easily to prince Rupert, in July 1643, he was thereupon tried by a council of war, and sentenced to lose his head. He had afterwards, by the interest of his father, a pardon granted him for life, but he could not continue any longer in the army; and the shame of it affected him so much, that he went for some time abroad, "retaining still," says Clarendon, "the same full disaffection to the government of the church and state, and only grieved that he had a less capacity left to do hurt to either [A]." When the Presbyterians were turned out of parliament, he became an Independent, took the engagement, was intimate with Cromwell; and, when Cromwell declared himself Protector, was made one of his privy-council, lord privy-seal in 1655, and a member of his house of lords. Though he had sufficiently shewn his aversion to monarchical government, yet when he saw what Oliver aimed at, he grew mighty fond of it: so that, in 1660, he published a book with this title, "Monarchy asserted to be the best, most ancient, and legal form of Government, in a conference held at Whitehall with Oliver Lord Protector, and Committee of Parliament, &c. in April 1657." He published also several speeches and pamphlets, some of which were a defence of his own conduct at Bristol. After the Restoration, he retired to Newton Tony near Salisbury in Wiltshire, where he had an estate that came to him by his second wife; and here continued to his death, which happened in 1669. Clarendon has spoken of his abilities in very high terms. "Colonel Fiennes," says he, "besides the credit and reputation of his father, had a very good stock of estimation in the house of commons upon his own score: for truly he had very good parts of learning and nature, and was privy to, and a great manager in, the most secret designs from the beginning; and if he had not incumbered himself with command in the army, to which men thought his nature not so well disposed, he had sure been second to none in those councils, after Mr. Hampden's death."

FIENUS (THOMAS), a very ingenious and learned physician, was born at Antwerp in 1566, and went into Italy to study physic under Mercurialis and Aldrovandus. Upon his return, he distinguished himself so much in the university of Louvain, that he was chosen professor of physic there. Afterwards he was made physician to the duke of Bavaria. He died at Louvain in 1631, aged sixty-four years. He composed several works, among which was one, 1. "De viribus imaginationis." In this performance, he relates a story of an hypocondriac, whose delusions represented his body so large, that he thought it impossible for him to get out of his room. The physician, fancying there

[A] Hist. of the Rebellion, book vii.

could be no better way of rectifying his imagination than by letting him see that the thing could be done, ordered him to be carried out by force. Great was the struggle: and the patient no sooner saw himself at the outside of the door, than he fell into the same agonies of pain, as if his bones had been all broken by being forced through a passage too little for him; and died immediately after. Fienus does not relate this upon his own knowledge, but he does not seem in the least to question the reality of the fact. His other works were, 2. "*De formatione et animatione foetus.*" 3. "*Apologia pro eodem.*" 4. "*De Cauteriis.*" 5. "*Libri Chirurgici.*"

FIESCHI (JOHN LOUIS), count of Lamagna, and of one of the greatest families in Genoa, was a young man of great talents and qualities, but no less ambition, which cut short his life. Jealous of the power and credit of Andrew Doria, he conspired against him, first endeavouring to restore Genoa to the French, then with a view of rendering it subject to himself. His conspiracy broke out in the night of January 1, 1547, when his first attempt was to seize the galleys, but, in passing from one galley to another, he accidentally fell from the plank and was drowned. The confederates gave up their enterprise on the death of their chief, and the family of Fieschi was banished from Genoa to the fifth generation. He was only 22 years old at the time of his death. The history of his conspiracy was written in Italian by Mascardi, from which the cardinal de Retz formed one in French, which was little more than an abridgement of the former.

FIGRELIUS (EMUNDUS), a learned Swede, a Professor of History, and an antiquary at Upsal, published in 1656, a work of much research, entitled, "*De Statuis illustrium Romanorum,*" which he dedicated to Charles Gustavus king of Sweden. He had passed some months at Rome in his youth, and this work was partly the result of his studies and observations there. He died in 1676.

FILICAJA (VENCENTIO DI), an Italian poet, a native of Florence, where he was a senator. He was a member of the academy della Crusca, and that of the Arcadi. As he was by no means affluent, Christina queen of Sweden had the generosity to furnish him secretly with occasional supplies. He was born in 1642, and died in 1707. His poems are of a delicate and refined cast. They were first collected by his son in folio, in the year of his death, and reprinted at Venice in 3 vols. 12mo. in 1747.

FILMER (Sir ROBERT), son of Edward Filmer of East Sutton in Kent, by Elizabeth his wife, daughter of Richard Argall, esq. was born in the beginning of the seventeenth century, and educated in Trinity-college in Cambridge. His works are, 1. "*The Anarchy of a limited and mixed Monarchy.*" 2. "*Patriarcha,*" in which he endeavours to prove, that all government

was monarchical at first, and that all legal titles to govern are originally derived from the heads of families, or from such, upon whom their right was transferred, either by cession or failure of the line. He also wrote, "The Freeholders Grand Inquest, &c."

FINÆUS (ORONTIUS), in French Finé, professor of mathematics in the Royal-college at Paris, was the son of a physician, and born at Briançon in Dauphiné in 1494. He went young to Paris, where his friends procured him a place in the college of Navarre. He there applied himself to polite literature and philosophy; yet devoted himself more particularly to mathematics, in which, having a natural inclination for them, he made a considerable progress, though without the assistance of a master. He acquired a great knowledge in mechanics; and having both a genius to invent instruments, and a skilful hand to make them, he gained high reputation by the specimens he gave of his ingenuity. He first made himself known by correcting and publishing Siliceus's "Arithmetic," and the "Margareta Philosophica." He read afterwards private lectures in Mathematics, and then taught that science publicly in the college of Gervais: by which he became so famous, that he was recommended to Francis I. as the most proper man to teach mathematics in the new college, which that prince had founded at Paris. He omitted nothing to support the glory of his profession; and though he instructed his scholars with great assiduity, yet he found time to publish a great many books upon almost every part of the Mathematics. In order to have a notion of his skill in Mechanics, we need only consider the clock which he invented in 1553, and of which there is a description in the Journal of Amsterdam for March 29, 1694. Nevertheless, his genius, his labours, his inventions, and the esteem which an infinite number of persons shewed him, could not secure him from that fate which so often befalls men of letters. He was obliged to struggle all his life with poverty; and, when he died, left a wife and six children and many debts. However, as merit must always be esteemed in secret, though it seldom has the good fortune to be rewarded openly, Finæus's children found patrons, who for their father's sake assisted his family. He died in 1555, aged 61. Like all the other mathematicians and astronomers of those times, he was greatly addicted to Astrology; and had the misfortune to be a long time imprisoned, because he had foretold some things, which were not acceptable to the court of France. He was one of those, who vainly boasted of having found out the Quadrature of the circle. His works were collected in 3 vols. folio, in 1532, 1542, and 1556.

FINCH (HENEAGE), earl of Nottingham, and son of Sir Heneage Finch; knt. recorder of London, was born in 1621, educated at Westminster school, and became a gentleman com-

moner of Christ-church in Oxford, 1635. After he had prosecuted his studies there for two or three years, he removed to the Inner Temple, where, by diligence and good parts, he became remarkable for his knowledge of the municipal laws, was successively barrister, benchers, treasurer, reader, &c. Charles II. on his restoration, made him solicitor general, and advanced him to the dignity of a baronet. He was reader of the Inner Temple the next year, and chose for his subject the statute of 39 Eliz. concerning the payment and recovery of the debts of the crown, at that time very seasonable and necessary; and he treated it with great strength of reason, and depth of law.

In April 1661, he was chosen a member of parliament for the university of Oxford; but, says Wood, he did us no good, when we wanted his assistance for taking off the tribute belonging to hearths. In 1665, after the parliament then sitting at Oxford had been prorogued, he was in full convocation created doctor of civil law; and, the creation being over, the vice-chancellor, in the presence of several parliament-men, stood up and spoke to the public orator to do his office. The orator made an admirable harangue; and said, among other things, to this effect, That the university wished they had more colleges to entertain the parliament men, and more chambers, but by no means more chimnies; at which Sir Heneage was observed to change countenance, and draw a little back. When the disgrace of lord Clarendon drew on, in 1667, and he was impeached in parliament for some supposed high crimes, Sir Heneage, still solicitor general, shewed himself very active against him, and very frequently spoke in those debates, which ended at last in his banishment. In 1670, the king appointed him attorney general; and, about three years after, lord keeper. Soon after he was advanced to the degree of a baron, and upon the surrender of the great seal to his majesty, Dec. 19, 1675, he received it immediately back again, with the title of lord high chancellor of England.

He performed the office of high steward at the trial of lord Stafford, who was found guilty of high treason by his peers, for being concerned in the popish plot. In 1681, he was created earl of Nottingham, and died, quite worn out, the year after. Though he lived in very troublesome and difficult times, yet he conducted himself with such even steadiness, that he retained the good opinion of both prince and people. He was distinguished by his wisdom and eloquence; and was such an excellent orator, that some of his contemporaries have styled him the English Roscius, the English Cicero, &c. Burnet, in the preface to his "History of the Reformation," tells us, that his great parts and greater virtues were so conspicuous, that it would be a high presumption in him to say any thing in his commendation; being in nothing more eminent, than in his zeal for and care of the church of England. His character is described by

Dryden, in his "Absalom and Achitophel," under the name of Amri.

Under his name are published, 1. Several speeches and discourses in the trial of the judges of Charles I. see the book entitled, "An exact and most impartial account of the Indictment, Arraignment, Trial, and Judgment (according to law) of twenty-nine regicides, &c. 1660," 4to. 1679, 8vo. 2. Speeches to both Houses of Parliament, 7th Jan. 1673; 13th of April and 13th of Oct. 1675; 15th of Feb. 1676; 6th of March, 1678; and 30th of April, 1679." These were spoken while he was lord keeper and chancellor. 3. "Speech at the Sentence of William Viscount Stafford, 7th Dec. 1680," printed in one sheet, folio; and in the trial of the said Viscount, p. 212. 4. "Answers by his Majesty's Command, upon several Addresses presented to his majesty at Hampton Court, the 19th of May, 1681," in one sheet, in folio. 5. "His Arguments: upon which he made the Decree in the cause between the honourable Charles Howard, esq. plaintiff, Henry late duke of Norfolk, Henry lord Mowbray his son, Henry marquis of Dorchester, and Richard Marriott, esq. defendants; wherein the several ways and methods of limiting a trust of term for years are fully debated, 1615," folio. 6. "An Argument on the claim of the Crown to pardon on Impeachment," folio. He also left behind him, written with his own hand, "Chancery Reports," MS. in folio.

FINCH (DANIEL), earl of Nottingham, son of the former, was born in 1647. He succeeded his father in his honours and estates, and on the death of Charles II. was one of the privy council who signed the order for proclaiming the duke of York; but though his name continued on the list of privy counsellors, he never went to the board, but kept at a distance from the court during that whole reign. When the convention met on king James's abdication, he was the principal manager of the debates in favour of a regent, against the setting up another king; yet observed that if one was made, he would be more faithful to him than those who made him could be, according to their own principles. When William and Mary were advanced to the throne, though he declined the office of lord chancellor, he accepted that of secretary of state, in which station he continued on the accession of queen Anne, when both lords and commons voted him highly deserving the trust her majesty reposed in him. He nevertheless went out of office in 1704, and accepted no other during that reign, though large offers were made him on the change of the ministry in 1710. When George I. succeeded to the crown, he was one of the lords justices for the administration of affairs until his arrival, when he was declared lord president of the council; but in 1716, he finally retired from

all public business to a studious course of life, the fruits of which appeared in his elaborate reply to Mr. Whiston's letter to him on the subject of the Trinity. He died in 1730.

FINCH (EDWARD), vicar of Christ Church, in London, and brother to the lord keeper, appears, according to Walker, to have been the first parochial clergyman who was ejected from a benefice by the reforming parliament. It was the misfortune of this gentleman to live in an age, when rational piety was deemed iniquity, and when orthodoxy, conformity, and cultivated manners, were enrolled in the black list of crimes. Some of the most flagrant among the articles exhibited against him were, that he preached in a surplice; that he wore this abominable vestment in his perambulations; that he worshipped the great Idol lately erected in the church, meaning the altar; and associated with women. He died soon after his sequestration, Feb. 1, 1642, happy in this circumstance, that he only tasted of the bitter cup, of which many of his brethren were doomed to exhaust the dregs.

FINET (Sir JOHN), a man considerable enough to be remembered, was son of Robert Finet of Souton near Dover in Kent, and born in 1571. His great grand-father was of Sienna in Italy, where his family was ancient; and coming into England a servant to cardinal Campegius, legate à latere from the Pope, married a maid of honour to queen Catherine, consort to Henry VIII. and settled here. He was bred up in the court, where by his wit, mirth, and uncommon skill in composing songs, he very much pleased James I. In 1614, he was sent into France about matters of public concern; and the year after was knighted. About the same time, he was made assistant to the master of the ceremonies; and had that office conferred upon him in 1626, being then in good esteem with Charles I. He died in 1641, aged 70. He wrote a book with this title, "Fineti Philoxenus: Some choice observations touching the reception and precedency, the treatment and audience, the punctilios and contests of foreign ambassadors in England, 1656:" 8vo. Published by James Howel, and dedicated to lord L'Isle. He translated from French into English, "The Beginning, Continuance, and Decay of Estates, &c. 1606;" written originally by R. de Lusing.

FIRENZUOLA (ANGELO), so called from his native city Florence, (in Italian *Firenze*) though his family name was *Nannini*, was celebrated in his time as a poet, but his works are now scarce. He originally practised as an advocate at Rome, then became an ecclesiastic of the congregation of Vallombrosa. He was personally esteemed by pope Clement VII. who was also an admirer of his works. He died at Rome soon after, in 1545. His works in prose were published in 8vo. at Florence in

in 1548, and his poetry, the same size, in 1549. These, as well as his translation of the Golden Ass of Apuleius, are scarce. He wrote also some comedies, and other productions.

FIRMICUS MATERNUS (JULIUS), an ancient Christian writer, and author of a piece, entitled, “*De Erröre Profanarum Religionum*,” which he addressed to the emperors Constantius and Constans, the sons of Constantine. It is supposed to have been written after the death of Constantine, the eldest son of Constantine the Great, which happened in the year 340, and before that of Constans, who was slain by Magnentius in the year 350: for it being addressed to Constantius and Constans, there is reason to believe, that Constantine their eldest brother was dead, and it is evident that Constans was then alive. It is remarkable, that no ancient writers have made any mention of Firmicus; so that we do not know what he was, of what country, or of what profession. Some conjecture that he was by birth a Sicilian, and in the former part of his life an heathen. His treatise, “*Of the Errors of the Prophane Religions*,” shews great parts, great learning, and great zeal for Christianity. It has been often printed, sometimes separately, sometimes with other fathers. It was printed by itself at Strasbourg, in 1562, at Heidelberg, 1599, at Paris, 1610, all in 8vo; afterwards it was joined with Minucius Felix, and printed at Amsterdam, 1645, at Leyden, 1652, and again at Leyden, at the end of the same father, by James Gronovius, in 1709, 8vo. It is likewise to be found in the “*Bibliotheca Patrum*,” and at the end of Cyprian, printed at Paris in 1666.

There are, “*Eight Books of Astronomy, or Mathematics*,” which bear the name of this author, and which have been several times printed, particularly at Basil in 1551, at the end of the astronomical pieces of Ptolemy and some Arabians. There is nothing in this work that relates to the real science of astronomy, the author amusing himself altogether with astrological calculations, after the manner of the Babylonians and Egyptians; on which account Baronius was of opinion, that it could not be written by so pious a man and so good a Christian as this Firmicus, who no doubt would have thought it very sinful to have dealt in such profane and impious speculations. But suppose, says Cave, that he wrote these books in his unconverted state, which might easily be the case; for though Baronius will have them to be written about the year 355, yet Labbæus, as he tells us, affirms them to be between 334 and 337. There is not light enough, however, to determine who is in the right.

FIRMIN (THOMAS), a person memorable for public benefactions and charities, was born at Ipswich in Suffolk, in June,

1632 [B]. His parents were puritans, but very reputable and substantial people; and at a proper age put out their son to an apprenticeship in London. His master was an Arminian, a hearer of Mr. John Goodwin; to whose sermons young Firmin resorting, "exchanged," as we are told, "the harsh opinions of Calvin, in which he had been educated, for those more reasonable ones of Arminius and the Remonstrants." He was a free enquirer into religious matters from the beginning; and was afterwards carried by this spirit and temper to espouse some opinions, not agreeable to the orthodox faith. He became persuaded, for instance, that "the Unity of God is an Unity of Person as well as of Nature; and that the Holy Spirit is indeed a Person, but not God."

As soon as he was made free, he began to trade for himself in the linen manufacture, with a stock not exceeding 100*l.* which, however, he improved so far, as to marry, in 1660, a citizen's daughter with 500*l.* to her portion. This wife did not live many years, but after bringing him two children died, while he was managing some affairs of trade at Cambridge: and, according to the assertion of his biographer, he dreamed at the same time at Cambridge, that his wife was breathing her last. Afterwards he settled in Lombard-street, and grew so famous for his public-spiritedness and benevolence, that he was noticed by all persons of consequence, and especially by the clergy. He became upon intimate terms with Whichcot, Wilkins, Tillotson, &c. so particularly with the last, that when obliged to be out of town, at Canterbury perhaps where he was dean, he left to Mr. Firmin the provision of preachers for his Tuesday's lecture at St. Laurence. Mr. Firmin, in short, was afterwards so publicly known, as to fall under the cognizance of majesty itself. Queen Mary heard of his usefulness in all public designs, those of charity especially. She heard too, that he was heterodox in the articles of the Trinity, the divinity of our Saviour, and the satisfaction. She spoke to Tillotson, therefore, to set him right in those weighty and necessary points; who answered, that he had often endeavoured it; but that Mr. Firmin had now so long imbibed the Socinian doctrine, as not to be capable of renouncing it. However, his grace, for he was then archbishop, published his sermons, formerly preached at St. Laurence's, concerning those questions, and sent Mr. Firmin one of the first copies from the press, who, not convinced, caused a respectful answer to be drawn up and published with this title, "Considerations on the explications and defences of the doctrine of the Trinity," himself giving a copy to his grace: to which the

[B] The Life of Mr. Tho. Firmin, late citizen of London, p. 5. Lond. 1698.

archbishop, after he had read it, only answered, " My lord of " Sarum," meaning Dr. Burnet, " shall humble your writers;" still retaining, however, his usual kindness for Mr. Firmin. But to return :

In 1664, he married a second wife, who brought him several children: nevertheless, his benevolent spirit did not slacken, but he went about doing good as usual. The PLAGUE in 1665, and the fire in 1666, furnished him with a variety of objects. He went on with his trade in Lombard-street, till 1676: at which time his biographer supposes him to have been worth 9000*l.* though he had disposed of incredible sums in charities. This year he erected his warehouse in Little-Britain, for the employment of the poor in the linen-manufacture: of which Tillotson has spoken most honourably, in his funeral sermon on Mr. Gouge, in 1681, giving the merit of the thought to Mr. Gouge, but that of the adoption and great extension of it to Mr. Firmin. The method was this: he bought flax and hemp for them to spin: when spun he paid them for their work, and caused it to be wrought into cloth, which he sold as he could, himself bearing the whole loss.

In 1680 and 1681, came over the French protestants, who furnished new work for Mr. Firmin's zeal and charity: and, in 1682, he set up a linen manufacture for them at Ipswich. During the last twenty years of his life, he was one of the governors of Christ-Church hospital in London; to which he procured many considerable donations. Every body knows the great number of Irish nobility, clergy, gentry, and others, who fled into England from the persecution and proscription of king James. Briefs and other means were set on foot for their relief, in all which he was so active, that he received a letter of thanks for his diligence and kindness, signed by the archbishop of Tuam, and seven bishops: which letter is inserted in his life, but need not be transcribed. In April, 1693, he became a governor of St. Thomas's hospital in Southwark: and, indeed, there was hardly any public trust or charity, in which he either was not, or might not have been concerned. He died Dec. 20, 1697, in the 66th year of his age, and was buried, according to his desire, in the cloysters of Christ-Church hospital. In the wall near his grave is placed an inscription, which, though expressed in terms of the highest panegyric, cannot be said to lie or flatter, as is often objected to inscriptions.

FIRMIN (GILES), a native of Suffolk, educated at Cambridge, where he studied physic, which he afterwards practised with great success in New England. About the latter end of the civil wars, he returned to England, was ordained, and became minister at Shalford, where he continued till he was ejected, in 1662, by the act of uniformity. He afterwards

resumed the practice of physic, but never neglected to preach when he had an opportunity. He died in 1697, at the age of 80. He was author of several works, the most known of which is, his "Real Christian."

FISH (SIMON), a man who deserves to be recorded in a few lines, on account of his zeal for the Reformation. He was born in Kent, and, after an education at Oxford, went to Gray's-Inn, to study the law. A play was then written by one Roe, in which cardinal Wolsey was severely reflected on; and this play Fish undertook to act, after every body else had refused to venture upon it. This obliged him to fly his country; and he went into Germany, where he found out, and associated himself with, William Tyndale. In 1527, he wrote a little piece, called, "The Supplication of Beggars;" which is nothing but a satire upon bishops, abbots, priors, monks, friars, and indeed the clergy in general. A copy of this was sent to Anne Boleyn, and by her given to the king, who was not displeased with it: and afterwards, when Wolsey, against whom it was levelled, was disgraced, Fish was recalled home, and graciously countenanced by the king for what he had done. He died of the plague in 1571. He translated from Dutch into English, a book entitled, "The Summ of the Scriptures;" which, Wood says, was well approved.

FISHER (JOHN), bishop of Rochester, and martyr to popery, was born at Beverley in Yorkshire, 1459. His father, a merchant, left him an orphan very young: but, by the care of his mother, he was taught classical learning at Beverley, and afterwards admitted in Cambridge of Michael-house, since incorporated into Trinity-college. He took the degrees in arts, in 1488 and 1491; and, being elected fellow of his house, was a proctor of the university in 1495. The same year, he was elected master of Michael-house; and having for some time applied himself to divinity, he took holy orders, and became eminent. The fame of his learning and virtues reaching the ears of Margaret countess of Richmond, mother of Henry VII. she chose him her chaplain and confessor; in which high station he behaved himself with so much wisdom and goodness, that she committed herself entirely to his government and direction. It was by his counsel, that she undertook those magnificent foundations of St. John's and Christ's colleges at Cambridge; established the divinity professorships in both universities; and did a thousand other acts of generosity for the propagation of learning and piety.

In 1501, he took the degree of doctor in divinity, and the same year was chosen chancellor of the university: during the exercise of which office, he encouraged learning and good manners, and is said by some to have had prince Henry under his tuition.

tuition in that university. In 1502, he was appointed by charter the lady Margaret's first divinity-professor in Cambridge: and, in 1504, made bishop of Rochester, at the recommendation of Fox bishop of Winchester. It is remarkable, that he never would exchange this bishopric, though then the least in England; for he called his church his wife, and was used to say, "He would not change his little old wife, to whom he had been so long wedded, for a wealthier." In 1505, he accepted the headship of Queen's-college in Cambridge, which he held for little more than three years. The foundation of Christ's-college was perfected, under his care and superintendence, in 1506; and himself was appointed by the statutes visitor for life, after the death of the munificent foundress. The king's licence for founding St. John's, was obtained soon after; but, before it was passed in due form, the king died April 1, 1509, and the lady Margaret herself the 29th of June following. The care of the new foundation now devolved upon her executors, of whom the most faithful and most active, nay, the sole and principal agent, was Fisher; and he carried it on with the utmost vigour. In 1512, he was appointed to the council of Lateran at Rome, but never went, as appears from procuratorial powers, and letters recommending him to great men there, still extant in the archives of St. John's-college. This college being finished in 1516, he went to Cambridge, and opened it with due solemnity; and was also commissioned to make statutes for it. He became afterwards a great benefactor to that college.

Upon Luther's appearance, and opposition to popery, in 1517, Fisher, a zealous champion for the church of Rome, was one of the first to enter the lists against him. He not only endeavoured to prevent the propagation of his doctrine in his own diocese, and in the university of Cambridge, over which as chancellor he had a very great influence, but also preached and wrote with great earnestness against him. Nay, he had even resolved to go to Rome, but was diverted by Wolfsey's calling together a synod of the whole clergy, wherein the bishop delivered himself with great freedom, on occasion of the cardinal's stateliness and pride. Hitherto, he had continued in great favour with Henry; but in the business of the divorce, in 1527, he adhered so firmly to the queen's cause and the pope's supremacy, that it brought him into great troubles, and in the end proved his ruin. For the king, who greatly esteemed him for his honesty and learning, having desired his opinion upon his marriage with Catherine of Arragon, the bishop declared, that there was no reason at all to question the validity of it; and from this opinion nothing afterwards could ever make him recede.

In the parliament which met Nov. 1529, a motion being made for suppressing the lesser monasteries, Fisher opposed it in a very warm speech: at which some lords were pleased, others displeased. The duke of Norfolk, addressing himself to him, said, "My lord of Rochester, many of these words might have been well spared: but it is often seen, that the greatest clerks are not always the wisest men." To which the bishop replied, "My lord, I do not remember any fools in my time, that ever proved great clerks." Complaint was made by the commons of this speech to the king, who contented himself with gently rebuking Fisher, and bidding him "use his words more temperately." In 1530, he escaped two very great dangers, first that of being poisoned, and then of being shot in his house at Lambeth-marsh; upon which he retired to Rochester. One Rouse, coming into his kitchen, took occasion, in the cook's absence, to throw poison into gruel, which was prepared for his dinner. He could eat nothing that day, and so escaped; but of seventeen persons who eat of it, two died, and the rest never perfectly recovered their health. Upon this occasion, an act was made, declaring poisoning to be high treason, and adjudging the offender to be boiled to death: which punishment was soon after inflicted upon Rouse in Smithfield. The other danger proceeded from a cannon-bullet, which, being shot from the other side of the Thames, pierced through his house, and came very near his study, where he used to spend most of his time.

When the question of giving Henry the title of the supreme head of the church of England was debated in convocation in 1531, the bishop opposed it with all his might; which only served the more to incense the court against him, and to make them watch all opportunities to get rid of so troublesome a person. He soon gave them the opportunity they sought, by tampering with, and hearkening too much to the visions and impostures of Elizabeth Barton, the holy maid of Kent; who, among other things, pretended a revelation from God, that "if the king went forwards with the purpose he intended, he should not be king of England seven months after." The court, having against him the advantage they wanted, soon made use of it: they adjudged him guilty of misprision of treason, for concealing the maid's speeches that related to the king; and condemned him with five others in loss of goods, and imprisonment during the king's pleasure: but he was released upon paying 300*l.* for his majesty's use. Afterwards an act was made, which absolutely annulled Henry's marriage with Catherine; confirmed his marriage with Anne Boleyn; entailed the crown upon her issue, and upon the lady Elizabeth by name; making it high treason to slander, or do any thing to the derogation of

of this last marriage. In pursuance of this, an oath was taken by both houses, March 30, 1554, "to bear faith, truth, and obedience, to the king's majesty, and to the heirs of his body by his most dear and entirely beloved lawful wife queen Anne, begotten and to be begotten," &c. Instead of taking this oath, Fisher withdrew to his house at Rochester; but had not been there above four days, when he received orders from the archbishop of Canterbury, and other commissioners, authorised under the great seal to tender the oath, to appear before them at Lambeth. He appeared accordingly; and, the oath being presented to him, he perused it awhile, and then desired time to consider of it; so that five days were allowed him. Upon the whole he refused to take it, and was committed to the tower April 26.

Nevertheless, from respect to his great reputation for learning and piety, earnest endeavours were used to bring him to a compliance. Some bishops waited on him for that purpose, as did afterwards the lord-chancellor Audeley, and others of the privy-council; but they found him immoveable. Secretary Cromwell was also with him in vain, and afterwards Lee, bishop of Lichfield. The issue was, a declaration from Fisher, that he would "swear to the succession; never dispute more about the marriage; and promise allegiance to the king; but his conscience could not be convinced, that the marriage was not against the law of God." These concessions did not satisfy the king; who was resolved to let all his subjects see, that there was no mercy to be expected by any one who opposed his will. Therefore, in the parliament which met Nov. 3, he was attainted for refusing the oath of succession; and his bishopric declared void Jan. 2. During his confinement, the poor old bishop was hardly used, and scarce allowed necessaries. He continued above a year in the tower, and might have remained there till released by a natural death, if an unseasonable honour, paid him by pope Paul III. had not hastened his destruction; which was, the creating of him, in May 1535, cardinal, by the title of Cardinal Priest of St. Vitalis. When the king heard of it, he gave strict orders that none should bring the hat into his dominions: he sent also lord Cromwell to examine the bishop about that affair, who, after some conference, said, "My lord of Rochester, what would you say, if the pope should send you a cardinal's hat; would you accept of it?" The bishop replied, "Sir, I know myself to be so far unworthy any such dignity, that I think of nothing less; but if any such thing should happen, assure yourself that I should improve that favour to the best advantage that I could, in assisting the holy catholic church of Christ; and in that respect I would receive it upon my knees." When this answer was brought,

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the king said in a great passion, "Yea, is he yet so lusty? Well, let the pope send him a hat when he will, Mother of God, he shall wear it on his shoulders then; for I will leave him never a head to set it on."

From this time his ruin was absolutely determined: but, as no legal advantage could be taken against him, Richard Rich, esq. solicitor-general, a busy officious man, went to him; and in a fawning treacherous manner, under pretence of consulting him, as from the king, about a case of conscience, gradually drew him into a discourse about the supremacy, which he declared to be "unlawful, and what his majesty could not take upon him, without endangering his soul." Thus caught in the snare purposely laid for him, a special commission was drawn up for trying him, dated June 1, 1535; and on the 17th, upon a short trial, he was found guilty of high treason, and condemned to suffer death. He objected greatly against Rich's evidence, on which he was chiefly convicted; and told him, that "he could not but marvel to hear him bear witness against him on these words, knowing in what secret manner he came to him." Then addressing himself to his judges, and relating the particulars of Rich's coming, he thus went on: "He told me, that the king, for better satisfaction of his own conscience, had sent unto me in this secret manner, to know my full opinion in the matter of the supremacy, for the great affiance he had in me more than any other; and farther, that the king willed him to assure me on his honour, and on the word of a king, that whatever I should say unto him by this his secret messenger, I should abide no danger nor peril for it, nor that any advantage should be taken against me for the same. Now therefore, my lords, concludes he, seeing it pleased the king's majesty, to send to me thus secretly under the pretence of plain and true meaning, to know my poor advice and opinion in these his weighty and great affairs, which I most gladly was, and ever will be, willing to send him; methinks, it is very hard and unjust to hear the messenger's accusation, and to allow the same as a sufficient testimony against me in case of treason." Hard and unjust indeed! but the king was not subject to scruples; and his will, unfortunately, was a law. June 22, early in the morning, he received the news of his execution that day; and when he was getting up, he caused himself to be dressed in a neater and finer manner than usual; at which his man expressing much wonder, seeing he must put it all off again within two hours, and lose it, "What of that," said the bishop; "doest thou not mark, that this is our marriage-day, and that it behoves us therefore to use more cleanliness for solemnity of the marriage sake?" He was beheaded about ten o'clock, aged almost 77: and his head  
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was fixed over London-bridge the next day. Such was the tragical end of Fisher, "which left one of the greatest blots upon this kingdom's proceedings," as Burnet says in his history of the Reformation. He was a very tall well made man, strong and robust, but at the end of his life extremely emaciated. As to his moral and intellectual attainments, nothing could well be greater. Erasmus represents him as a man of integrity, deep learning, sweetness of temper, and greatness of soul. His words are remarkable, and deserve to be transcribed.—"Reverendus Episcopus Roffensis, vir non solum mirabili integritate vitæ, verum etiam alta et recondita doctrina, tum morum quoque incredibili comitate commendatus maximis pariter ac minimis.—Aut egregie fallor, aut is vir est unus, cum quo nemo sit hac tempestate conferendus, vel integritate vitæ, vel eruditione, vel animi magnitudine."

He was the author of several works, as, 1. "Assertionum Martini Lutheri confutatio." 2. "Defensio Assertionis Henrici Octavi de septem sacramentis," &c. 3. "Epistola Responsorio Epistolæ Lutheri." 4. "Sacerdotii Defensio contra Lutherum." 5. "Pro Damnatione Lutheri." 6. "De veritate corporis et sanguinis Christi in Eucharistia, adversus Oecolampadium." 7. "De unica Magdalena." 8. "Petrum fuisse Romæ." 9. "Several Sermons, among which was one preached at the funeral of Henry VII. and one at the funeral of Margaret countess of Richmond." The latter was republished in 1708, by Thomas Baker, B. D. with a learned preface. And one preached at London, on the day that Luther's writings were publicly burnt. 10. Several Tracts of a smaller nature upon subjects of piety. 11. "His opinion of king Henry VIII's marriage, in a letter to T. Wolsey." This is printed in the collection of Records at the end of the second volume of Collier's "Ecclesiastical History [E]." Most of the forementioned pieces, which were printed separately in England, were collected and printed together in one volume folio at Wurtzburg, in 1595.

FITZHERBERT (Sir ANTHONY), a most learned lawyer in the reign of Henry VIII. was descended from a very ancient family, and born at Norbury in the county of Derby; but it is not known in what year. After he had been properly educated in the country, he was sent to Oxford, and from thence to one of the inns of court; but we neither know of what college, nor of what inn he was admitted. His great parts, judgement, and diligence, soon distinguished him in his profession; and in process of time he became so eminent, that on Nov. 18, 1511, he was called to be a serjeant at law. In 1516, he received the

honour of knighthood; and, the year after, was appointed one of his majesty's serjeants at law. He began now to present the world with the product of his studies; and published from time to time several valuable works. In 1523, which was the 15th year of Henry VIII's reign, he was made one of the justices of the court of Common Pleas, in which honourable station he spent the remaining part of his life; discharging the duties of his office with such sufficiency and integrity, that he was universally respected as the oracle of the law. Two remarkable things are related of his conduct; one, that he openly opposed cardinal Wolsey in the height of his power; the other, that, on his death-bed, foreseeing the changes that were likely to happen in the church as well as state, he pressed his children in very strong terms to promise him solemnly, neither to accept grants, nor to make purchases of abbey-lands. He died May 27, 1538, and was buried in his own parish church of Norbury. He left behind him a very numerous posterity; and as he became by the death of his elder brother possessed of the family estate, so he was in a condition to provide very plentifully for them.

This learned lawyer's works are, 1. "The Grand Abridgment collected by that most reverend judge, Mr. Anthony Fitzherbert, lately conferred with his own manuscript corrected by himself, together with the references of the cases to the books, by which they may be easily found; an improvement never before made. Also in this edition the additions or supplements are placed at the end of their respective titles." Thus runs the title of the edition of 1577: but the work was first published in 1519. To this edition of 1577, is added a most useful and accurate table, by the care of William Rastall, serjeant at law, and also one of the justices of the Common Pleas in the reign of queen Mary; which table, as well as the work, together with its author, is very highly commended by the lord chief justice Coke. 2. "The Office and Authority of Justices of Peace, compiled and extracted out of the old books, as well of the Common Law, as of the Statutes, 1538." 3. "The Office of Sheriffs, Bailiffs, of Liberties, Escheators, Constables, Coroners, &c. 1538." Though we give the titles in English, these three works are written in French: only part of the second is in English. 4. "Of the Diversity of Courts, 1529," in French; but translated afterwards by W. H. of Gray's-Inn, and added by him to Andrew Horne's "Mirrour of Justices." 5. "The New Natura Brevium, 1534," in French; but afterwards translated, and always held in very high esteem. 6. "Of the surveying of Lands, 1539." 7. "The Book of Husbandry, very profitable and necessary for all persons, 1534;" and several times  
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after in the reigns of Mary and Elizabeth. It is said, in an advertisement to the reader, that this book was written by one Anthony Fitzherbert, who had been forty years an husbandman: from whence many have concluded, that this could not be the judge. But in the preface to his book "Of Measuring Lands," he mentions his book "Of Agriculture;" and in the advertisement prefixed to the same book, it is expressly said, that the author of that treatise of "Measuring," was the author likewise of the book "Concerning the Office of a Justice of Peace." Whence it appears, that both those books were written by this author; who perhaps, in the seasons which allowed him leisure to go into the country, might apply himself as vigorously to husbandry in the country, as to the law when in town; and commit his thoughts to paper.

FITZHERBERT (THOMAS), grandson of Sir Anthony, and a very ingenious and learned man, was born in the county of Stafford, in 1552; and sent to either Exeter or Lincoln-college, in Oxford, in 1568. But having been bred a catholic, the college was uneasy to him; and though he would now and then hear a sermon, which was permitted him by an old Roman priest, who lived privately in Oxford, and to whom he recurred for instruction in matters of religion, yet he would seldom or never go to prayers, for which he was often admonished by the sub-rector of the house. At length, seeming to be wearied with the heresy of the times, as he called it, he receded without a degree to his patrimony; where also refusing to go to his parish-church, he was imprisoned about 1572; but being soon set at liberty, he became still more zealous in his religion, maintaining publicly, that catholics ought not to go to protestant churches; for which, being like to suffer, he withdrew and lived obscurely. In 1580, when the jesuits Campian and Parsons came into England, he went to London, found them out, was exceedingly attached to them, and supplied them liberally: by which bringing himself into dangers and difficulties, he went a voluntary exile into France, in 1582, where he solicited the cause of Mary queen of Scots, but in vain. After the death of that princess, he left France, and went to Madrid, in order to implore the protection of Philip II. but, upon the defeat of the Armada, in 1588, he left Spain, and accompanied the duke of Feria to Milan. This duke had formerly been in England with king Philip, had married an English lady, and was justly esteemed a great patron of the English in Spain. Fitzherbert continued at Milan some time, and thence went to Rome; where, taking a lodging near the English college, he attended prayers as regularly as the residents there, and spent the rest of his time in writing books. He entered into the society of Jesus, in 1614, and received priest's orders much about the same time;

time; after which he speedily removed into Flanders, to preside over the mission there, and continued at Brussels about two years. His great parts, extensive and polite learning, together with the high esteem that he had gained by his prudent behaviour at Brussels, procured him the government, with the title of rector, of the English college at Rome. This office he exercised for twenty-two years with unblemished credit, during which time he is said to have been often named for a cardinal's hat. He died there, in 1640, in his 88th year; and was interred in the chapel belonging to the English college.

Wood has given a list of his writings, containing ten different works, chiefly of the controversial kind, in defence of popery, and directed against Barlow, Donne, Andrews, and other English divines. But the treatises which were received with most general approbation by protestants and papists, are, 1. "Treatise concerning Polity and Religion, Doway, 1606," 4to, wherein are confuted several principles of Machiavel. The second part of the said treatise was printed also at Doway, 1610; and both together in 1615, 4to. A third part was printed at London, in 1652, 4to. 2. "An sit utilitas in scelere, vel de infelicitate Principis Machiavellani? Romæ, 1610," 8vo. The language of these pieces is a little perplexed and obscure, and the method, according to the manner of those times, somewhat embarrassed and pedantic; but they evince strong sense, a generous disposition, with much reading and experience, and abound with matter, which has served as a fund to several authors, who have since written against Machiavel.

FITZHERBERT (NICHOLAS), grandson also to sir Anthony Fitzherbert, and cousin to Thomas, was born about 1550, and became a student of Exeter-college in Oxford. About 1572, he left his native country, parents, and patrimony, for religion, as a voluntary exile. At first he settled at Bologna in Italy, to obtain the knowledge of the civil law, and was there in 1580. Not long after he went to Rome, and in 1587 began to live in the family of William Alan, the cardinal of England. He continued with him till his death, after having distinguished himself by his knowledge in the laws, and in polite literature. He was unfortunately drowned, 1612, in a journey he made from Rome. He published the following pieces: 1. "Casæ Galatæi de bonis moribus, 1595." A translation from Italian. 2. "Oxonienſis in Anglia Academiæ Descriptio, 1602." 3. "De Antiquitate & Continuatione Catholicæ Religionis in Anglia, 1608." 4. "Vitæ Cardinalis Alani Epitome, 1608." All printed at Rome. He also wrote the life of that cardinal, who was his patron, more at large; which, for reasons of state, was never published.

FITZJAMES (JAMES), duke of Berwick, natural son of James II. when duke of York, and of Arabella Churchill, sister to the great duke of Marlborough, was born at Moulins, in 1671, when his mother was on her return from the medicinal waters of Bourbon. He was bred to arms in the French service, and in 1686, at the age of 15, was wounded at the siege of Buda; he signalized himself also in 1687, at the battle of Mohatz, where the duke of Lorraine defeated the Turks. In 1688, after his father's abdication, he was sent to command for him in Ireland, and was distinguished, both at the siege of Londonderry, in 1690, and at the battle of the Boyne, where he had a horse killed under him. In 1703, he commanded the troops that Louis XIV. sent to Spain to support the claim of Philip V. In a single campaign he made himself master of several fortified places. On his return to France he was employed to reduce the rebels in the Cevennes. He then besieged Nice, and took it in 1705. For his services in this campaign, he was raised the next year to the dignity of mareschal of France; after which he greatly signalized himself in Spain against the Portuguese and others. In 1707, he gained the celebrated battle of Almanza, against the English under lord Galloway, and the Portuguese under Das-Minas, who had above 5000 men killed on the field. This victory fixed the crown on the head of Philip V. who was studious to prove his gratitude to the general to whom he was indebted for it. In 1714, he took Barcelona; being then generalissimo of the armies of Spain. When the war between France and Germany broke out, in 1733, he again went out at the head of the French army; but in 1734 he was killed by a cannon-ball, before Philipsburg, which he was besieging. It was the fortune of the house of Churchill, says Montesquieu, speaking of the dukes of Marlborough and Berwick, to produce two heroes, one of whom was destined to shake, and the other to support the two greatest monarchies of Europe. The character of Fitzjames was in some degree dry and severe, but full of integrity, sincerity, and true greatness. He was unaffectedly religious; and, though frugal in his personal expences, generally in debt, from the expences brought upon him by his situation, and the patronage he gave to fugitives from England, who had supported the cause of his father. He has not had justice from the pens of English writers, but the French are lavish in his praise, and certainly not without reason. His character has been well and advantageously drawn by the great Montesquieu; and there are memoirs of him in two vols. 12mo, written by the abbé de Margon.

FITZ-STEPHEN (WILLIAM), a learned monk of Canterbury, of Norman extraction, but born of respectable parents in the city of London. Leland says he was descended from a noble

noble Norman family. He lived in the 12th century, and being attached to the service of archbp. Becket, was present at the time of his murder. In the year 1174, he wrote in Latin, "The Life of St. Thomas, Archbishop and Martyr;" in which, as Becket was a native of the metropolis, he introduces a description of the city of London, with a miscellaneous detail of the manners and usages of the citizens: this is deservedly considered as a great curiosity, being the earliest professed account of London that is extant. It may be found at the end of Stowe's Survey. Fitz-Stephen died in 1191.

FIZES (ANTHONY), a celebrated physician of Montpellier, who died there in 1765, at the age of 75. He is best known in other countries from his works; which were, 1. "Opera Medica," 4to, 1742. 2. "Lecons de Chymie," 1750. 3. "Tractatus de Febribus," 12mo, 1749. 4. "Tractatus de Physiologia," 12mo, 1750, and several dissertations.

FLACCUS (CAIUS VALERIUS), an ancient Latin poet, of whom remain but very imperfect accounts. There are many places that claim him, but Setia, now Sezzo, a town of Campania, seems to have the best title; and it is from thence that he bears the surname Setinus. Martial, who was his contemporary and friend, intimates, that he lived at Padua, or at least was born there; as may be collected from an epigram, wherein he advises him to quit the beggarly study of poetry, and to apply himself to the bar, as the more profitable profession of the two. He died when he was about thirty years of age, and before he had put the finishing hand to the poem which he left.

Flaccus chose the history of the Argonautic expedition for the subject of his poem; of which he lived to compose no more than seven books, and part of an eighth. It is addressed to the emperor Vespasian; and Flaccus takes occasion at the same time to compliment Domitian on his poetry, and Titus on his conquest of Judæa. The learned world have been divided in their opinion of this author: some not having scrupled to exalt him above all the Latin poets, Virgil only excepted; while others have set him as much below them. This poem of the Argonautic expedition is an imitation, rather than a translation, of the Greek poet Apollonius, four books of whose poem upon the same subject, are yet remaining; and it has generally been agreed, that the Latin poet has succeeded best in those parts where he had not the Greek in view. Apollonius has by no means suffered where Flaccus has seemed to translate him, none of his spirit having been lost in the transfusion: so far from it, that our author has the honour to be ranked among the few whose copies have rivalled their originals. He had a true genius for poetry, which would have been more distinguished, had he attained to riper years, and a more settled way of judging. He  
professedly

professedly imitated Virgil, and often does it in a most happy manner. Upon the whole, he does not deserve to be so neglected as he has been; especially while other poets of antiquity have been thought worthy of notice, who are not superior to him either for matter, style, or versification. Quintilian seems to have entertained the highest opinion of his merit, by the short eulogium he has left of him: "multum in Valerio Flacco nuper amissimus [F]." After several editions of this poet, with notes of the learned, Nic. Heinsius published him at Amsterdam in 1680, 12mo; which edition was republished in the same size in 1702. But the best edition is that, "cum notis integris variorum & Petri Burmanni," printed at Leyden in 1724, 4to.

It may be proper to mention, that John Baptista Pius, an Italian poet, completed the eighth book of the *Argonautics*, and added two more, by way of supplement, partly from Apollonius[G]; which supplement was also printed at the end of Flaccus, in Aldus's edition of 1523, and has been subjoined to all, or at least most of the subsequent editions.

FLAMEL (NICHOLAS), falsely celebrated as an alchymist, under which supposition some forged works have been attributed to him; as, "A Philosophical Summary," in verse, 1561, and a treatise "On the Transformation of Metals," in 1621. He was a native of Pontoise, towards the close of the fourteenth century, and exercised the profession of a notary at Paris. He began life without any fortune, but suddenly became rich, which occasioned the supposition that he had found the grand secret. He made a noble use of his riches, relieved the distressed, founded hospitals, and repaired places of divine worship. To account for this sudden wealth in a more probable way, it has been said, that he bought up the debts owing to the Jews when they were expelled in 1394, and made great profits by the contracts. This, however, has been refuted, and the truth, perhaps, is, that he made his money by a profound knowledge of commerce, at a time when men in general were ignorant of its principles. He was living in 1399. He and his wife Pernelle have been the subject of some curious enquiries at Paris, where they pretended to have found his alchemical apparatus. Paul Lucas, a thorough traveller, asserted that he had heard of him alive in India, long after his real decease. In the "Essais sur Paris," by M. St. Foix, there are many particulars of Flamel. See also Hermippus Redivivus, second edit. Lond. 1749.

FLAMINIO (GIOVANNI ANTONIO), a celebrated orator, historian, and poet of Bologna: who published a life of Albertus Magnus, in 1516. He died in 1536.

[F] Inst. Orat. l. x. c. i.

[G] Fabric. Bibl. Lat.

FLAMINIO (MARC ANTONIO), son of the former, born at Imola, followed the same pursuits as his father, and was even superior to him. Cardinal Farnese, who patronized him as a wit, named him for his secretary at the council of Trent: but he was in too infirm a state of health to execute the commission. He died at Rome in 1550, aged 57. There are extant by him letters and epigrams, published in 1561, 8vo, and translated into French verse, by Anne des Marques, at Paris, in 1569. His Paraphrase of thirty Psalms, undertaken at the solicitation of cardinal Pole, was published in 12mo, at Florence, in 1558. The versification is good, and the Latinity pure. His other writings are also valuable.

FLAMINIUS, properly FLAMININUS (TITUS QUINRIUS), a celebrated Roman general, raised to the consulship by his merit, in the year before Christ 198, when he was not yet thirty years old. Scipio was the model he proposed to himself; and like him he was excellent, no less as a citizen, than as a soldier. He commanded the armies of Rome against Philip V. king of Macedon, whose army his generalship forced into the defiles of Epirus, where he defeated it. He then nearly subdued that province, with Thessaly, Phocis, and the Locri.

FLAMSTEED (JOHN), a very eminent English astronomer, was born of reputable parents at Denby in Derbyshire, Aug. 19, 1646. He was educated at the free-school of Derby, where his father lived; and at fourteen was visited with a severe fit of sickness, which being followed by other distempers, prevented his going to the university, as was designed. He was taken from school in 1662, and within a month or two after had Sacrobosco's book "*De Sphæra*," put into his hand, which he set himself to read without any director. This accident, and the leisure that attended it, laid the groundwork of all that mathematical and astronomical knowledge, for which he became afterwards so justly celebrated. He had already turned over a great deal of history, ecclesiastical, as well as civil: but astronomy was entirely new to him, and he found great pleasure in it. Having translated as much from Sacrobosco, as he thought necessary, he proceeded to make dials by the direction of such ordinary books as he could get together; and having changed a volume of astrology, found among his father's books, for Mr. Street's *Caroline Tables*, he undertook to calculate the places of the planets.

Having calculated by the *Caroline Tables* an eclipse of the sun, which was to happen June 22, 1666, he imparted it to a relation, who shewed it to Mr. Halton of Wingfield manor in Derbyshire. This Halton was a good mathematician, as appears from some pieces of his, in the appendix to Foster's "*Mathematical Miscellanies*." He came to see Flamsteed soon after;

after; and finding he was not acquainted with the astronomical performances of others, he sent him Riccioli's "*Almagestum Novum*," and Kepler's "*Tabulæ Rudolphinæ*," to which he was before a stranger. He prosecuted his astronomical studies from this time with all imaginable vigour and success. In 1669, he collected some remarkable eclipses of the fixed stars, by the moon, which would happen in 1670, calculating them from the Caroline Tables; and directed them to lord Brouncker, president of the Royal Society. This produced very good effects; for his production being read before that society, was so highly approved, that it procured him letters of thanks, dated Jan. 14, 1669-70, from Oldenburg their secretary, and from Mr. John Collins, one of their members, with whom he corresponded several years.

From this time he began to have accounts sent him of all the mathematical books which were published at home or abroad; and in June, 1670, his father, who had hitherto discountenanced his studies, taking notice of his correspondence with several ingenious men whom he had never seen, advised him to go to London, that he might be personally acquainted with them. He gladly embraced this offer, and visited Oldenburg and Collins; and they introduced him to sir Jonas Moore, who presented him with Townley's Micrometer, and undertook to procure him glasses for a telescope, at a moderate rate. At Cambridge, he visited Barrow, Newton, and Wroe, then fellow of Jesus-college, of which he also entered himself a student. In the spring of 1672, he extracted several observations from Gascoigne's and Crabtree's letters, which had not been made public, and translated them into Latin. He finished the transcript of Gascoigne's papers in May; and spent the remainder of the year in making observations, and in preparing advertisements of the approaches of the moon and planets to the fixed stars for the following year. These were published in the "*Philosophical Transactions*," with some observations by the same author on the planets. In 1673, he wrote a small tract in English, concerning the true and apparent diameters of all the planets, when at their nearest or remotest distances from the earth; which tract he lent to Newton in 1685, who made use of it in the third book of his "*Principia*."

In 1673-4, he wrote an Ephemeris, to shew the falsity of astrology, and the ignorance of those that pretended to it; and gave a table of the moon's rising and setting carefully calculated, together with the eclipses and approaches of the moon and planets to the fixed stars. This fell into the hands of sir Jonas Moore, for whom he made a table of the moon's true southings that year; from which, and Philips's theory of the tides, the high waters being made, he found that they shewed the times of

the turn of the tides very nearly, whereas the common seaman's coarse rules would err sometimes two or three hours. In 1674, passing through London in the way to Cambridge, sir Jonas Moore informed him, that a true account of the tides would be highly acceptable to the king; upon which he composed a small ephemeris for his majesty's use. Sir Jonas had heard him often discourse of the barometer, and the certainty of judging of the weather by it, from a long series of observations he had made upon it; and now requested of him to construct for him one of these glasses, which he did, and left him materials for making more. Sir Jonas highly valued this barometer; and mentioning it as a curiosity to the king and duke of York, he was ordered to exhibit it the next day, which he did, together with Flamsteed's directions for judging of the weather from its rising or falling. Sir Jonas was a great friend to our author; had shewn the king and duke his telescopes and micrometer before: and, whenever he acquainted them with any thing which he had gathered from Flamsteed's discourse, he told them frankly from whom he had it, and recommended him to the nobility and gentry about the court.

Having taken his degree of master of arts at Cambridge, he designed to enter into orders, and to settle on a small living near Derby, promised to him by a friend of his father's. In the mean time, sir Jonas Moore, having notice of his design, wrote to him to come to London, whither he returned Feb. 1674-5. He was entertained in the house of that gentleman, who had other views for serving him, but Flamsteed persisting in his resolution to take orders, he did not dissuade him from it. March following, sir Jonas brought him a warrant to be the King's Astronomer, with a salary of 100*l.* per annum, payable out of the office of ordnance, to commence from Michaelmas before; which, however, did not abate his inclinations for orders, so that at Easter following he was ordained at Ely-house by bishop Gunning, who ever after conversed freely with him, and particularly upon the new philosophy and opinions, though that prelate always maintained the old. August 1675, the foundation of the royal observatory at Greenwich was laid; and during the building of it, Flamsteed lodged at Greenwich; and his quadrant and telescopes being kept in the queen's house there, he observed the appulses of the moon and planets to the fixed stars. In 1681, his "*Doctrine of the Sphere*" was published in a posthumous work of sir Jonas Moore, entitled, "*A new System of the Mathematics*," printed in quarto.

About 1684, he was presented to the living of Burstow in Surrey; which he held as long as he lived. He was, indeed, very moderately provided for, yet seems to have been quite contented, aspiring after nothing but knowledge, and the promotion  
of

of the sciences. This, however, as it raised him to the notice of the world, and recommended him to royal favour and protection, so it likewise procured him the friendship and confidence of some of the most illustrious persons in the way of science; such as sir Isaac Newton, Dr. Halley, Mr. Molineux of Dublin, Dr. Wallis, Cassini, &c. He shewed the same assiduity in labouring for the improvement of astronomy, after this moderate provision was made for him, as he did before; witness the numberless papers addressed by him to the secretaries of the Royal Society, many of which are printed in the Philosophical Transactions. He spent the latter, as he had done the former part of his life, in promoting true and useful knowledge; and died of a strangury, Dec. 31, 1719. Though he lived to above 73 years of age, yet it is remarkable, that he had from his infancy a peculiar tenderness of constitution; and in a letter to Mr. Collins, March 20, 1670-71, he says, that "he shall scarcely have time to transcribe, and fit his papers for the press, partly, because his occasions, but more frequently his distempers, withdraw and detain him from his pen-endavours. For the spring," says he, "coming on, my blood increaseth, which, if I should not exercise strongly, I should spit up, or receive into my stomach, with great detriment to my health." He was married, but had no children. His "*Historia Cœlestis Britannica*," was published in 1725, in three volumes, folio, and dedicated to the king by his widow. A great part of this work was printed off before his death, and the rest completed, except the prolegomena to the third volume. In the preface we are informed, that in 1704, he communicated by a friend an account of his collection of observations to the Royal Society, who were so highly pleased with it, that they recommended the work to prince George of Denmark. By him, Francis Roberts, esq. sir Christopher Wren, sir Isaac Newton, Dr. David Gregory, and Dr. John Arbuthnot, were appointed to inspect Mr. Flamsteed's papers. This being done, and a report made in their favour, ninety-seven sheets were printed at the prince's expence before his death; after which the remainder was published at the charge of the author and his executors, and will be a noble and lasting monument to his memory. He was most highly spoken of by many contemporary writers of great eminence; particularly Wotton, in his *Reflections on ancient Learning*; and Dr. Keil, in his *Introductio ad veram Astronomiam*.

FLASSANS (TARAUDET DE), a Provençal poet, who flourished in the middle of the fourteenth century; a native of Flasseans, a little village in Provence, whence he took his name. He wrote a poem, called, "*Enseignemens pour éviter les trahisons de l'Amour*;" i. e. "*Lessons to avoid the Treacheries*"

of Love;" for which he obtained a piece of land near his native place, from a person named Foulques de Pontéves: but it is said; that the lessons answered neither to the teacher nor the learner, both being betrayed by their mistresses. Queen Joan employed him to make remonstrances to the emperor Charles IV. when he passed through Provence, and he acquitted himself ably in that office.

FLATMAN (THOMAS), an English poet, was born in Aldersgate-street, London, about 1633; and educated at Winchester school. He went from thence to New-college in Oxford; but leaving the university without a degree, he removed to the Inner-Temple, where in due time he became a barrister. It does not appear that he ever followed the profession of the law; but, having a turn for the fine arts, he indulged his inclination, and made some proficiency both as a poet and a painter. He speaks of himself as a painter in a poem, called, "The Review;" and it appears from thence, that he drew in miniature. The third edition of his poems, with additions and amendments, was published by himself, with his portrait before them, in 1682, and dedicated to the duke of Ormond. The first poem in this collection is, "On the Death of the right honourable Thomas earl of Ossory," and had been published separately the year before. Soon after, it was read by the duke of Ormond his father, who was so extremely pleased with it, that he sent Flatman a mourning ring, with a diamond in it worth 100l. He published also, in 1685, two Pindaric odes; one on the death of prince Rupert, the other on the death of Charles II.

In 1660, came out, under the letters T. F., a collection of poems, entitled, "Virtus Rediviva: a Panegyric on the late king Charles the First, of ever blessed memory," &c. but these not being reprinted in any edition of his "Poems," Wood will not affirm them to be Flatman's. In 1661, was published a piece in prose, entitled, "Don Juan Lamberto, or a Comical History of the late Times;" with a wooden cut before it, containing the pictures of giant Desborough, with a great club in his right hand, and of Lambert, both leading, under the arms, the meek knight Richard Cromwell: and this taking mightily, a second part was published the same year, with the giant Hufonio before it, and printed with the second edition of the first. This witty and satirical work, has to it the disguised name of Montelion, knight of the oracle; but, Wood says, the acquaintance and contemporaries of Flatman always averred him to be the author of it. Montelion's Almanack came out in 1660, 1661, 1662. The Montelions of the two last years are supposed to be Flatman's, that of the first was written by Mr. John Philips. It is remarkable, that Flatman, in his  
younger

Younger days had a dislike to marriage, and made a song describing the incumbrances of it, with this beginning:

“ Like a dog with a bottle tied close to his tail,  
Like a tory in a bog, or a thief in a jail,” &c.

But being afterwards, according to Wood, “ smitten with a fair virgin, and more with her fortune, he espoused her in 1672; upon which,” says the same author, “ his ingenious comrades did serenade him that night, while he was in the embraces of his mistress, with the said song.” He died at his house in Fleet-street, London, in 1688; his father, a clerk in Chancery, being then alive, and in his 80th year. It is certain, that he did not excel as a poet; Granger says he succeeded better as a painter, and that one of his heads is worth a ream of his Pindarics.

FLAVIAN, patriarch of Antioch, of illustrious birth, and still superior virtues, was placed on the patriarchal throne during the life of Paulinus. This election was confirmed by the council of Constantinople in 382, but was the origin of a schism. Flavian expelled the Messalian heretics from his diocese. When the inhabitants of Antioch, vexed at a new tax imposed to celebrate the tenth year of the emperor’s reign, had proceeded to various acts of outrage, particularly against the statues of the emperor and empress, Flavian interceded with Theodosius for them, and obtained their pardon by his eloquence. This happened in the year 387. He died in 404, after having been patriarch 13 years.

FLAVIAN, patriarch of Constantinople, where he succeeded Proclus, in the year 447. Chrysaphius, favourite of the younger Theodosius, wished to drive him from his see, but Flavian despised his menaces. In his time arose the Eutychian heresy, which he condemned in a synod held at Constantinople. But the partizans of Eutyches condemned and deposed Flavian in 449, in the council called *Latrocinium Ephesinum*, or *Conventus Latronum*, the *Assembly of Robbers*. Dioscurus bishop of Alexandria, was placed at the head of this council by Theodosius, who carried matters with such violence, that Flavian was personally maltreated, publicly scourged, and banished to Epipas in Lydia, where he died soon after, in consequence of this scandalous usage. Before his death, he appealed to Leo, and this appeal produced another council, in which Eutyches was condemned; and the savage Dioscorus deposed. Both these Flavians are considered as saints in the Romish church.

FLAVIGNI (VALERIEN DE), doctor of the Sorbonne, canon of Rheims, and professor of Hebrew in the royal college, was born at Laon, and died at Paris in 1674, at an advanced age. He was a man of great violence in his conduct, and in

his writings. Few of his writings are extant, and those not very valuable. He assisted in the Polyglott of Le Jay.

FLAUST (JEAN BAPTISTE). If a man deserves to be celebrated who employs 50 years on one work, the name of Flaust should not be omitted. He was an advocate in the parliament of Rouen, and his great work was entitled, "Explication de la Jurisprudence et de la contume de Normandie, dans une ordre simple et facile." "Explication of the Jurisprudence Usage of Normandy, in an easy and simple order." In two volumes, folio. He died in 1783, at the age of 72.

FLECHIER (ESPRIT), the celebrated bishop of Nîmes; distinguished equally for elegant learning, abilities, and exemplary piety. He was born in 1632, at Perne, near Avignon in Provence, and educated in the study of literature and virtue under his uncle Hercules Audiffret. After the death of this relation, who was principal of the congregation styled, *De la Doctrine Chrétienne*, he appeared at Paris, about 1659, where he was soon distinguished as a man of genius, and an able preacher. A description of a carousal, in Latin verse, which, notwithstanding the difficulty of a subject unknown to the ancients, was pure, and classical, first attracted the public admiration. It was published in 1669, in folio, and entitled, "Cursus Regius," and has since been included in his miscellaneous works. His funeral orations completed the same which his sermons had begun. He had pronounced one at Narbonne, in 1659, when professor of rhetoric there, on the bishop of that city, but this is not extant. The first of those that are published, was delivered in 1672, at the funeral of madam de Montausier, whose husband had become his patron and friend. He soon rose to be the rival of Bossuet, in this species of eloquence. His oration on marechal Turenne, pronounced in 1676, is esteemed the most perfect of these productions; it excited at once the liveliest regret for the deceased hero, and the highest admiration of the orator. The last oration in the collection, must have agitated his feelings, as well as exercised his talents, for it was in honour of his well-tried friend the duke of Montausier, who died in 1690. In 1679, he published his history of the emperor Theodosius the Great, the only part that was ever executed, of a plan to instruct the dauphin, by writing for him the lives of the greatest Christian princes. The king, after having testified his regard for him, by giving him the abbey of St. Severin, and the office of almoner in ordinary to the dauphin, promoted him in 1685 to the see of Lavaur, saying to him at the same time, "Be not surprised that I so long delayed to reward your merit; I was afraid of losing the pleasure of hearing your discourses." Two years after, he was made bishop of Nîmes. In his diocese, he was no less remarkable for the mildness and indulgence by

by which he drew back several protestants to his church, than for his general charity, and attention to the necessities of the unfortunate of all descriptions. At the time of a famine, in 1709, his charity was unbounded, and was extended to persons of all persuasions: and his modesty was at all times equal to his benevolence. Numbers were relieved by him, without knowing the source of their good fortune. His father had been a tallow-chandler; but Flechier had too much real greatness of mind to conceal the humbleness of his origin: but being once insolently reproached on that subject, he had the spirit to reply, "I fancy, sir, from your sentiments, if you had been so born you would have made candles still." It is said that he had a presentiment of his death by means of a dream; in consequence of which, he employed an artist to design a monument for him, wishing to have one that was modest and plain, not such as vanity or gratitude might think it necessary to erect. He urged the artist to execute this design before his death, which happened in 1710. "He died," says d'Alembert, "lamented by the catholics, regretted by the protestants, having always exhibited to his brethren an excellent model of zeal and charity, simplicity and eloquence."

His works are, 1. "*Œuvres Mêlées*," miscellaneous works, 12mo, in verse and prose, both French and Latin. Of his compositions in the latter language, it is generally remarked, that they are distinguished by classical purity and good taste. 2. An edition of Gratiani, "*De casibus illustrium Virorum*," 4to. 3. "*Panegyrics of the Saints*;" esteemed one of the best works of the kind. 4. His funeral Orations, which are eight in number. 5. His Sermons, in 3 vols. 12mo, less forcible than his panegyrics, or his orations. He had studied old quaint discourses, which he ridiculed and called his *buffoons*; yet they had in some degree vitiated his style of writing sermons. 6. "*The History of Theodosius*," above-mentioned. 7. "*The Life of Cardinal Ximenes*," one volume, 4to, or two volumes, 12mo. 8. "*Letters*," 2 vols. 12mo, in a pure, but not an epistolary style. 9. "*The Life of Cardinal Commendon*, translated from the Latin of Gratiani," one vol. 4to, or two vols. 12mo. 10. Posthumous Works, containing Pastoral Letters of the most excellent paternal tenderness, and other matters.

They who compare the eloquence of his funeral orations with those of Bossuet, whom he rivalled, say, that in Bossuet there is less elegance and purity of language, but greater strength and masculine character. The style of Flechier is more flowing, finished, and uniform; that of Bossuet unequal, but fuller of those bold traits, those lively and striking figures, which are characteristic of true genius. Flechier owes more to art, Bossuet to nature.

**FLECKNOE** (**RICHARD**), an English poet and dramatic writer in the reign of Charles II. but not too eminent to have been utterly forgotten, had not Dryden given him immortality by attacking him. He is said to have been originally a jesuit, and to have had connexions with some persons of high distinction in London, who were of the Roman catholic persuasion. When the Revolution was completed, Dryden, having some time before turned papist, became disqualified for holding his place of poet-laureat. It was accordingly taken from him, and conferred on Flecknoe, a man to whom Dryden is said to have had already a confirmed aversion: and this produced the famous satire, called from him *Mac-Flecknoe*; one of the most spirited and amusing of Dryden's poems; and, in some degree, the model of the *Dunciad*. Flecknoe wrote some plays, but not more than one of them was acted. His comedy, called, "*Damouilles à la mode*," was printed in 1667, and addressed to the duke and dutchess of Newcastle; the author had designed it for the theatre, and was not a little chagrined at the players for refusing it. It is pleasant to observe what he said upon this occasion. "For the acting this comedy, those who have the government of the stage have their humours, and would be intreated; and I have mine, and won't intreat them: and were all dramatic writers of my mind, they should wear their old plays thread-bare, ere they should have any new, till they better understood their own interest, and how to distinguish between good and bad."

His other dramatic pieces are, "*Ermina, or the Chaste Lady; Love's Dominion*; and, *The Marriage of Oceanus and Britannia*." The second of these performances was printed in 1654, and dedicated to the lady Elizabeth Claypole; to whom the author insinuates the use of plays, and begs her mediation to gain a licence for acting them. It was afterwards republished in 1664, under the title of "*Love's Kingdom*," and dedicated to the marquis of Newcastle. The author then with great pains introduced it on the stage, but it was condemned by the audience, which Flecknoe styles the people, and calls them judges without judgement. He owns, that his play wants much of the ornaments of the stage; but that, he says, may be easily supplied by a lively imagination. His other works consist of epigrams and enigmas. There is a book of his writing, called, "*The Diary, or Journal*, divided into twelve jornadas, in burlesque verse." The time of his death is uncertain.

**FLEETWOOD** (**WILLIAM**), an English lawyer, and recorder of London in the reign of Elizabeth, was a natural son, Wood says, of Robert Fleetwood, esq. of Hesketh in Lancashire. He had a liberal education, and was for some time of Oxford. He went thence to the Middle-Temple, to study the law;

law; and having quick as well as strong parts, became in a short time a very distinguished man in his profession. His reputation was not confined to the inns of court; for when it was thought necessary to appoint commissioners in the nature of a royal visitation in the dioceses of Oxford, Lincoln, Peterborough, Coventry and Litchfield, Fleetwood was of the number [H]. In 1569, he became recorder of London. It does not appear, whether his interest with the earl of Leicester procured him that place or not; but it is certain, that he was considered as a person entirely addicted to that nobleman's service, for he is styled in one of the bitterest libels of those times, "Leicester's mad Recorder [1];" insinuating, that he was placed in his office, to encourage those of this lord's faction in the city. He was very zealous against the papists, active in disturbing mass-houses, committing popish priests, and giving informations of their intrigues; so zealous, that once rushing in upon mass at the Portuguese ambassador's house, he was, for breach of privilege, committed prisoner to the Fleet, though soon released. In 1580, he was made serjeant at law, and in 1592, one of the queen's serjeants; in which post, however, he did not continue long, for he died about a year after, and was buried at Great Millenden in Buckinghamshire, where he had purchased an estate. He was married, and had children. Wood says, that "he was a learned man, and a good antiquary, but of a marvellous merry, and pleasant conceit." He was farther esteemed an acute politician; which character was most likely to recommend him to his patron Leicester. He was a good popular speaker, and wrote well upon subjects of government. He made a great figure in his profession, being equally celebrated for eloquence as an advocate, and for judgement as a lawyer.

His occupations prevented him from writing much, yet there are some small pieces of his in being; as, 1. "An Oration made at Guildhall before the Mayor, &c. concerning the late attempts of the Queen's Majesties seditious subjects, Oct. 15, 1571." 2. "Annalium tam Regum Edwardi V. Richard III. et Henrici VII. quam Henrici VIII. titulorum ordine alphabetico multo jam melius quam ante digestorum Elenchus, 1579 et 1597." 3. "A Table to the Reports of Edmund Plowden." This is in French. 4. "The Office of a Justice of Peace; together with Instructions how and in what manner Statutes shall be expounded, 1658." This was a posthumous publication.

FLEETWOOD (WILLIAM), an English bishop, was descended from the family of Fleetwood just mentioned, and born

[H] Styrpe's Annals, vol. i.

[1] Leicester's Commonwealth.

in the Tower of London, Jan. 1, 1656 [κ]. He had his school learning at Eaton, from whence he was elected to King's college in Cambridge. About the time of the Revolution, he entered into holy orders; and from the first, was a celebrated preacher. He was soon after made chaplain to king William and queen Mary; and by the interest of Dr. Godolphin, at that time vice-provost of Eaton, and residentiary of St. Paul's, he was made fellow of that college, and rector of St. Austin's, London, which is in the gift of the dean and chapter of St. Paul's. Soon after, he obtained also the lecture of St. Dunstan's in the West, probably by his great reputation and merit as a preacher. In 1691, he published, 1. "*Inscriptionum Antiquarum Sylloge*," &c. 8vo. This collection of ancient inscriptions consists of two parts: the first, containing remarkable pagan inscriptions collected from Gruter, Reinesius, Spon, and other writers; the second, the ancient Christian monuments: the whole illustrated with very short notes for the use of the young antiquary. In 1692, he translated into English, revised, and prefixed a preface to, 2. "*Jurieu's plain Method of Christian Devotion*, laid down in Discourses, Meditations, and Prayers, fitted to the various occasions of a religious life;" the 27th edition of which was printed in 1750. Meanwhile, he was chiefly distinguished by his talents for the pulpit, which rendered him so generally admired, that he was frequently called to preach upon the most solemn occasions; as, before the king, queen, lord-mayor, &c. In 1701, he published, 3. "*An Essay upon Miracles*," 8vo. This work is written in the way of dialogue, and divided into two discourses. Some singularities in it occasioned it to be animadverted upon by several writers, particularly by Hoadly, in "*A Letter to Mr. Fleetwood*, 1702;" which letter is reprinted in Hoadly's tracts, 1715, in 8vo. The author of Fleetwood's life assures us that the bishop did not give up his opinions, though he disliked, and avoided controversy. This essay is said to contain the substance of what he would have preached at Mr. Boyle's lectures, in case his health would have permitted him to undertake that task when it was offered him.

About a week before king William's death, he was nominated to a canonry of Windsor; but the grant not having passed the seals in time, the house of commons addressed the queen to give that canonry to their chaplain. His patron, lord Godolphin, laid the matter before the queen, who said, that, if king William had given it to Mr. Fleetwood, he should have it; and

[κ] Account of his Life and Writings, prefixed to the Collection of his Sermons and Tracts in folio.

accordingly he was installed in 1702. In 1704, he published without his name, a piece, entitled, 4. "The Reasonable Communicant; or, an Explanation of the Doctrine of the Sacrament of the Lord's Supper." This book, of which there have been several editions, has, in the catalogue of the tracts distributed by the Society for propagating Christian Knowledge, been given to another person; but it is agreed, at length, to be Fleetwood's. In 1705, he published in two volumes, 8vo, 5. "Sixteen Practical Discourses upon the relative duties of Parents and Children, Husbands and Wives, Masters and Servants; with three Sermons upon the case of Self-murder." About this time he took a resolution of retiring from the noise and hurry of the town; much to the concern of his friends and admirers. His parishioners of St. Austin's were so deeply affected with it, that, among other temptations, they offered to keep him a curate: but nothing could divert him from his resolution; so that he gave up his preferments, and withdrew to Wexham, a small rectory of about 60l. a year in Buckinghamshire. Here he enjoyed the tranquillity and pleasure of that privacy for which he had so much longed, in a commodious house and gardens; and what made this retirement more agreeable, was its nearness to his beloved Eton. Here also he indulged his natural inclination for the study of British history and antiquities, which no man understood better: and, in 1707, gave a specimen of his great skill therein, in 6. "Chronicon Preciosum: or, an account of the English money, the price of corn, and other commodities, for the last 600 years. In a letter to a Student of the University of Oxford;" without his name.

He did not remain long in this retirement: for, in 1706, upon the death of Beveridge, he was nominated by the queen to the see of St. Asaph, without any solicitation, or even knowledge of his own; so that, as he assured a friend, the first intelligence he had of his promotion was from the Gazette. He was but just gone out from waiting as chaplain, when his predecessor died; upon which one of the ladies of the bed-chamber asking the queen, whom she intended to make bishop of St. Asaph? her majesty replied, "One whom you will be pleased with; whom you have lately heard preach: I intend it for Dr. Fleetwood." This spontaneous goodness of the queen contributed to reconcile him to the world again; for he thought he saw the hand of God in it, and so was consecrated in June, 1708. In this station he acted in the most exemplary manner. His biographer tells us, that "his great and clear reputation, his uncommon abilities and unblemished life, which set off the episcopal character with so much lustre, his obliging and easy deportment, free from the least tincture of pride, or shew

show of superiority, did not only place him above all indecent treatment, which was a great point gained in those unequal times, but procured much reverence and affection to his person from a clergy, that almost to a man differed from him in principle."

In the mean time he preached often before the queen, and several of those sermons were printed. He attended the house of lords constantly, and acted there with dignity and spirit. He visited his diocese; and his charge to his clergy, published in 1710, shews that he was a zealous, but not a furious, churchman. Nevertheless, he was highly disgusted with the change of the ministry that year, and withdrew from court. He could not be induced to give any countenance to the measures of the new ministry, though endeavours had been used, and intimations given by the queen herself, who had a great value for him, how pleasing his frequent coming to court would be to her. The same year, he published without his name, a piece, entitled, 7. "The Thirteenth Chapter to the Romans, vindicated from the abuses put upon it. Written by a Curate of Salop, and directed to the Clergy of that County, and the neighbouring ones of North Wales, to whom the author wisheth patience, moderation, and a good understanding for half an hour." Upon the pretended authority of this chapter, the regal power had been magnified in such a manner, that tyranny might seem the ordinance of God, and the most abject slavery to be founded in the principles of religion. The bishop was highly offended with this doctrine; and in this pamphlet argues, "that this chapter of St. Paul requires of no people any more submission to the higher powers, than the laws of their several countries require."

Notwithstanding his difference with the ministry, when a fast was appointed to be kept, Jan. 16, 1711-12, he was chosen by the house of lords to preach before them; but, by some means or other getting intelligence that he had censured the peace, they contrived to have the house adjourned beyond that day. This put it indeed out of his power to deliver his sentiments from the pulpit; yet he put the people in possession of them, by sending them from the press. Though without a name, yet from the spirit and language it was easily known whose sermon it was. It gave offence to some ministers of state, who now only waited for an opportunity to be revenged; and this opportunity the bishop soon gave them, by publishing, 8. "Four Sermons, viz. On the Death of queen Mary, 1694; on the Death of the duke of Gloucester, 1700; on the Death of king William, 1701; on the Queen's accession to the throne, 1702. With a preface," 1712, 8vo. This preface, bearing very hard upon those who had the management of public affairs, was made an object of attack, and, upon a motion made for that purpose in the house of commons, an order was made to burn

burn it, which was accordingly done on the 12th of May. The bishop, knowing this to be the effect of party rage, was very little affected with it; but rather pleased to think, that the very means they had used to suppress his book was only a more effectual way of publishing, and exciting the whole nation to read it. It was owing to this certainly, that it was printed in the *Spectator* [L], and thereby dispersed into several thousand hands. This same year, and indeed before his sermons, he published, but without his name, 9. "The Judgement of the Church of England in the case of Lay-Baptism, and of Dissenter's Baptism; by which it appears, that she hath not, by any public act of hers, made or declared Lay-Baptism to be invalid. The second edition. With an additional letter from Dr. John Cosin, afterwards bishop of Durham, to Mr. Cordel, who scrupled to communicate with the French Protestants upon some of the modern pretences," 8vo. This piece was occasioned by the controversy about Lay-Baptism, which was then an object of public notice.

In 1713, he published without his name, 10. "The Life and Miracles of St. Wenefrede, together with her Litanies, with some historical observations made thereon." In the preface, he declares the motives which induced him to bestow so much pains upon this life of St. Wenefrede: and these were, that the concurrence of people to the well which goes by her name was very great, that the papists made use of this to influence weak minds, that they had lately reprinted a large life of this saint in English, that these considerations might justly affect any protestant divine, and that for certain reasons they affected him in particular. Upon the demise of the queen, and the Hanover succession, this prelate had as much reason to expect, that his zeal and services should be rewarded, as any of his rank and function: but he did not make any display of his merit, either to the king or his ministers. However, upon the death of Moore, bishop of Ely, in 1714, Tenison, then archbishop of Canterbury, strenuously recommended Fleetwood to the vacant see; and he was accordingly, without the least application from himself directly or indirectly, nominated to it.

We have already mentioned ten publications of this author, besides occasional sermons, of which he published many that were very excellent. There remain yet to be mentioned some pieces of a smaller kind; as, 11. "The Counsellor's Plea for the Divorce of sir G. D. and Mrs. F. 1715." This relates to an affair which was brought before the house of lords. 12. "Papists not excluded from the Throne upon the account of Religion. Being a vindication of the right reverend lord bishop of

Bangor's Prefervative, &c. in that particular. In a short Dialogue, 1717." 13. "A Letter from Mr. T. Burdett, who was executed at Tyburn for the murder of Capt. Falkner, to some Attornies Clerks of his acquaintance: written six days before his execution, 1717." 14. "A Letter to an Inhabitant of the Parish of St. Andrew's, Holborn, about new ceremonies in the Church, 1717" 15. "A Defence of praying before Sermon, as directed by the 55th canon." All these were published without his name. The indefatigable labours of this prelate brought him at length into a bad state of health, which made life troublesome to him a good while before his death. He died at Tottenham in Middlesex, whither he had retired for the benefit of the air, Aug. 4, 1723; and was interred in the cathedral church of Ely, where a monument was erected to him by his lady, who did not long survive him. He left behind him an only son, Dr. Charles Fleetwood, who inherited his paternal estate in Lancashire; and had been presented a few years before by his father, as bishop of Ely, to the great rectory of Cottenham in Cambridgeshire, which he did not long enjoy.

Bishop Fleetwood's character was great in every respect. His virtue was not of the fanatical kind, nor was his piety the least tinged with superstition; yet he cultivated and practised both to perfection. As for his accomplishments, he was incontestibly the best preacher of his time; and, for occasional sermons, may be considered as a model. He was also very learned, but chiefly distinguished as an antiquary. Dr. Hickes acknowledges him as an encourager of his great work, entitled, "*Linguarum Veterum Septentrionalium Thesaurus*;" and Mr. Hearne often confesses himself much obliged by many singular instances of his friendship.

FLEMING (ROBERT), was a North Briton, and a very powerful preacher; born at Bathens in 1630. He passed his course of theology in the university of St. Andrews, under the conduct of Mr. Rutherford, and was called to a pastoral charge before he was quite 23 years old, which he served in till he was ejected by the Glasgow act, passed a little after the restoration of Charles II. when he became a fugitive, and settled at last at Rotterdam, as minister of the Scots congregation there. He died July 25, 1694, aged 64. His best production is his "*Fulfilling of the Scriptures*;" which has been well received amongst the dissenters.

FLETCHER (Dr. RICHARD), the father of the dramatic poet, was a native of Kent, and was educated at Benet-college in Cambridge, of which he became fellow. He was appointed dean of Peterborough in 1583; and, in 1586, attended Mary queen of Scots, at the time of her execution. It is a proof of his zeal, rather than of his judgement or humanity, that

that he then pressed her very importunately, certainly very unseasonably, to change her religion: but she desired him three or four times over, not to give himself or her any more trouble; "for," says she, "I was born in this religion, I have lived in this religion, and am resolved to die in this religion." In 1589, he was made bishop of Bristol: he was translated to Worcester in 1592, and to London in 1594; soon after which, being a widower, he took to his second wife a very handsome woman, the lady Baker of Kent. Queen Elizabeth, who had an extreme aversion to the clergy's marrying, was highly offended at the bishop. She thought it very indecent for an elderly clergyman, a bishop, and one that had already had one wife, to marry a second: and she gave such a loose to her indignation, that, not content with forbidding him her presence, she ordered archbishop Whitgift to suspend him from the exercise of his episcopal function, which was accordingly done. He was afterwards restored to his bishopric, and in some measure to the queen's favour: nevertheless, the disgrace sat so heavy on his mind, that it is thought to have hastened his end. He died suddenly in his chair, at his house in London, in 1596; being, to all appearance, well, sick, and dead, in a quarter of an hour. He was an immoderate taker of tobacco; the qualities of which being then not well known, and supposed to have something poisonous in them, occasioned Camden to impute his death to it, as he does in his annals of Elizabeth's reign.

FLETCHER (GILES), brother to bishop Fletcher, and a native of the same county, was a very ingenious man. He received his education at Eton; and, in 1565, was elected thence to King's-college in Cambridge, where he took a bachelor's of arts degree in 1569, a master's in 1573, and that of LL. D. in 1581. He was, says Wood, an excellent poet, and a very accomplished man; and his abilities recommending him to queen Elizabeth, he was employed by her as a commissioner into Scotland, Germany, and the Low Countries. Of his poetical talent, however, no proofs are known to be extant. In 1588, he was sent ambassador to Russia; not only to conclude a league with the emperor there, but also to re-establish and put into good order the decayed trade of our Russia company. He met, at first, with a cold reception, and even rough usage: for the Dutch, envying the exclusive privilege which the Russia company enjoyed of trading thither, had done them ill offices at that barbarous and arbitrary court: and a false rumour then spread, of our fleet being totally destroyed by the Spanish armada, had created in the czar a contempt for the English, and a presumption that he might safely injure those who were not in a capacity to take revenge. But the ambassador soon effaced those ill impressions; and having obtained good and advantageous conditions, returned to England with safety and honour.

Fuller says, that upon his arrival at London, "he sent for an intimate friend, with whom he heartily expressed his thankfulness to God for his safe return from so great a danger. For the poets cannot fancy Ulysses more glad to be come out of the den of Polyphemus, than he was to be rid of the power of such a barbarous prince: who counting himself, by a proud and voluntary mistake, emperor of all nations, cared not for the law of all nations; and who was so habited in blood, that, had he cut off this ambassador's head, he and his friends might have sought their own amends, but the question is, where they would have found it." Shortly after his return, he was made secretary to the city of London, and a master of the Court of Requests: and, in 1597, treasurer of St. Paul's. This worthy person died in 1610. From the observations he had made during his embassy into Russia, he drew up a curious account, "Of the Russe Commonwealth: or manner of Government by the Russe Emperor, commonly called the Emperor of Moskovia, with the manners and fashions of the people of that country, 1590," 8vo. This work was quickly suppressed, lest it might give offence to a prince in amity with England: but it was reprinted in 1643, 12mo, and is inserted in Hakluyt's "Navigations, Voyages, &c." vol. i. only a little contracted. Camden, speaking of this book, styles it, "*libellum in quo plurima observanda.*" He left two sons, both learned men, Giles and Phinehas; of whom a further account will be given.

FLETCHER (JOHN), an English dramatic writer, was born in Northamptonshire, in 1576; and was the son of Dr. Richard Fletcher, bishop of London. He was educated in Cambridge, and probably at Benet-college, since his father, by his last will and testament, was a benefactor to it. He wrote plays jointly with Beaumont; and Wood says that he assisted Ben Jonson in a comedy, called, "The Widow." After Beaumont's death, which happened in 1615, he is said to have consulted Shirley, in forming the plots of several of his plays; but which those were, we have no means of discovering. Beaumont and Fletcher, however, wrote plays in concert, though it is not known what share each bore in forming the plots, writing the scenes, &c. and the general opinion is, that Beaumont's judgment was usually employed in correcting and retrenching the superfluities of Fletcher's wit. Yet, if Winstanley may be credited, the former had his share likewise in the drama, in forming the plots, and writing the scenes: for that author relates, that these poets meeting once at a tavern, in order to form the rude draught of a tragedy, Fletcher undertook to kill the king; and that his words being overheard by a waiter, they were seized and charged with high treason: till the mistake soon appearing, and that the plot was only against a theatrical king, the affair ended in mirth. Fletcher died of the plague at London.

London in 1625, and was interred in St. Mary Overy's church in Southwark. Sir Afton Cockaine among his poems has an epitaph on Fletcher and Massinger, who, he tells us, lie both buried there in one grave: though Wood informs us, from the parish-register there, that Massinger was buried, not in the church, but in one of the four yards belonging to it. For a judgement upon this author, Edward Philips observes, that "he was one of the happy triumvirate of the chief dramatic poets of our nation in the last foregoing age, among whom there might be said to be a symmetry of perfection, while each excelled in his peculiar way: Ben Jonson in his elaborate pains and knowledge of authors; Shakspeare in his pure vein of wit and natural poetic height; and Fletcher in a courtly elegance and genteel familiarity of style, and withal a wit and invention so overflowing, that the luxuriant branches thereof were frequently thought convenient to be lopped off by his almost inseparable companion Francis Beaumont [M]." Dryden tells us, that Beaumont and Fletcher's plays in his time were the most pleasing and frequent entertainments, two of theirs being acted through the year for one of Shakspeare's or Jonson's [N]; and the reason he assigns is, because there is a certain gaiety in their comedies, and a pathos in their most serious plays, which suits generally with all mens humours. The case, however, is now reversed, for Beaumont and Fletcher are not acted above once for fifty times that the plays of Shakspeare are represented. Their merit, however, is undoubted; and though it could not avert the censure of the cynical Rymer, has been acknowledged by our greatest poets. Their dramas are full of fancy and variety, interspersed with beautiful passages of genuine poetry; but there is not the nice discrimination of character, nor the strict adherence to nature that we justly admire in Shakspeare.

Some of Beaumont and Fletcher's plays were printed in 4to, during the lives of their authors; and in 1645, twenty years after Fletcher's death, there was published a folio collection of them. The first edition of all their plays, amounting to upwards of fifty, was published in 1679; folio. Another edition was published in 1711, in seven volumes, 8vo; another in 1751, in ten volumes, 8vo. Another by Colman, also in ten volumes, in 1778.

FLETCHER (PHINEAS), one of the sons of Giles Fletcher, known as a poet chiefly by his composition entitled, "The Purple Island." He was born probably about 1582, as he was elected from Eton to King's college, in 1600.

His poem is an allegorical description of man; and is a much extended amplification of the allegory which Spenser has given in the ninth canto of his second book, and which even there is

[M] *Theatrum Poetarum*, p. 108.[N] *Essay on Dramatic Poetry*.

quaint and tedious. The first five cantos are minutely anatomical; after which, the author proceeds to personify the mind and intellectual faculties. Here the attention is relieved and rewarded, and much more of the poet appears, though wanting the chastisement of a sound judgement or cultivated talent. He wrote also piscatory eclogues and miscellanies; and from his dedication of these poems to his friend Edmund Benlowes, it appears that they were written very early in life, which circumstance, added to the prevailing taste of the age, sufficiently apologizes for their faults. Phinehas was educated at King's-college, Cambridge, and was presented by sir Henry Willoughby, bart. to the living of Hilgay in Norfolk, in 1621. It appears, from the history of the county, that he held this benefice 29 years: and therefore, as it does not appear that he had other preferment, we may suppose that he died in 1650.

So much suited was his poem of "The Purple Island," to the taste of his times, that Quarles, in the commendatory verses prefixed, takes merit to himself for having intended to compose a similar poem, had he not found the subject pre-occupied by this author. The poems of P. Fletcher were published in 4to, at Cambridge, in 1633. "The Purple Island" was republished with Giles Fletcher's "Christ's Victory," at London, in 1783, but in an imperfect manner. The piscatory eclogues, &c. at Edinburgh, in 1772.

FLETCHER (GILES), brother of Phinehas. It is uncertain when he was born, but he proceeded in the theological line, as well as his brother, took the degree of bachelor in divinity, and died at his living of Alderton, Suffolk, in 1623, "equally beloved," says Wood, "of the muses and graces." There was certainly a great abundance of poetry in this family, so as to justify the expression of Benlowes in his commendatory verses to Phinehas Fletcher:

"For were't a stain 'twere Nature's, not thy own;  
For thou art poet born, who know thee know it;  
Thy brother, sire, thy very name's a Poet."

Giles Fletcher was of Trinity-college, Cambridge; and we learn from his dedication to Dr. Nevyle, master of that college, that he owed his admission there to his favour. His poem is certainly written on a happier subject than that of his brother, and the personifications in it are more natural. It was first published at Cambridge, in 1610, and again in 1640. There is a considerable command of language, for the time, in both these writers.

FLEURY (CLAUDE), a French writer, was the son of an advocate, and born at Paris, in 1640. He discovered early a strong inclination for letters, and applied himself particularly to the law. He was made advocate for the parliament of Paris.

in 1658, and attended the bar nine years. Then he took orders, for which he was most highly qualified by his virtues, as well as his learning; and in 1672, was made preceptor to the princes of Conti. In 1680, he had the care of the education of the count de Vermandois, admiral of France. After the death of this prince, which happened in about four years, the king preferred him to the abbey of Loc-Dieu, belonging to the Cistercians, and in the diocese of Rhodéz. In 1689, the king made him sub-preceptor to the dukes of Burgundy, Anjou, and Berri, in which important employment he acted under the great Fénelon. In 1696, he was admitted a member of the French academy. In 1706, when the education of the three princes was finished, the king gave him the rich priory of Argenteuil, belonging to the Benedictines, in the diocese of Paris, upon which promotion he resigned the abbey of Loc-Dieu. If he had possessed ambition to solicit the greatest situations, he would have obtained them, but his disinterestedness was equal to his other virtues. He was a hermit in the midst of the court. In 1716, he was chosen confessor to Louis XV. in which situation it was said of him that his only fault was that of being 75 years old, and, in 1723, he died, aged 82.

His works were numerous, and all excellent in their kinds. He wrote, 1. "*Mœurs des Israélites*," "*Manners of the Israelites*," a masterly picture of the lives of holy men under the first covenant, which was followed by, 2. "*Mœurs des Chrétiens*," "*Manners of Christians*," since united with the other in a single volume; written with the true spirit of Christianity, and as excellent an introduction to ecclesiastical, as the other is to sacred history. 3. "*Ecclesiastical History*," in 13 vols. 4to, or 20 vols. 12mo. A treasure of knowledge in that line, written with much simplicity and edifying sincerity, but in a negligent style, mixed with Greek and Latin idioms. The most valuable part (for the facts may be met with elsewhere) is the preliminary dissertations, written with purity, force, and precision, and containing the result of profound meditation, on the most important subjects connected with church history. These have been printed separately in one volume, 12mo. 4. "*Institution of Ecclesiastical Law*," 2 vols. 12mo, a good work, but too concise. 5. "*Historical Catechism*," one vol. 12mo. an excellent introduction for children; with a preliminary discourse fit to rank with those in the ecclesiastical history. 6. "*A Treatise on the choice and method of Studies*." 7. "*Duties of Masters and Servants*," 8. "*The Life of La Mere d'Arbouse*," who reformed the convent of Val-de-Grace, 12mo. 9. "*Portrait of the duke of Burgundy*," 12mo, 1714. 10. "*Treatise on Public Law*," a posthumous work, in 2 volumes, 12mo, important and excellent in its matter, but not completed by the last touches of the author. An edition of his works, except the ecclesiastical

cal history, was published at Nîmes, in 1781, in 5 vols. 8vo. There was another learned Fleury, who published the Delphin edition of Apuleius, in two volumes, quarto, under the name of "Julianus Floridus," his real name being Julian Fleury. He began Aufonius also, but it was not completed.

Fleury, though a zealous divine of the Romish church, was by no means a bigot. He was indeed a philosopher as well as a divine, and what very few are, a philosopher in practice as well as speculation. He is said to have taken an extreme delight in reading Plato; and after the example of this great ancient, would often have private conferences with societies of the learned, which chiefly turned on the illustration of the scriptures. He was a great lover of solitude, yet was not reserved, but would speak his mind freely upon the most important and even delicate subjects. Constantly attentive to, and punctual in the discharge of his duty, he took no steps to be rich or great, cherished no principles of ambition, but preferred the glory of doing useful services to his country, to any honours which his uncommon talents and merit might justly have claimed. A noble example to divines of all churches, well worthy of study and imitation.

FLEURY (ANDRÉ HERCULE DE), the celebrated cardinal of that name, was born in 1653, at Lodève in Languedoc, but was brought to Paris at the age of six, and there educated for the church. He distinguished himself in the progress of his studies; and when he began to mix with the world, appeared there with the natural advantages of a handsome figure, pleasing address, and well-managed wit. His first preferment was that of a canon of Montpellier; he was also a doctor of the Sorbonne. But his friends becoming numerous, much interest was made for him, and in 1698, Louis XIV. named him bishop of Frejus. "I have made you wait a long time," said the king, "but you have so many friends, that I was determined to stay till I could have the sole merit of preferring you." Louis XIV. a little before he died, appointed him preceptor to his grandson, in which office he succeeded Bossuet and Fenelon. In 1726, he was made cardinal, and soon after advanced to the place of prime minister. He was then turned 70. Yet the weight of this active post did not alarm him; and, to the age of 90, he manifested a mind in full vigour, and capable of conducting affairs. From 1726 to 1740, every thing prospered. He commenced and brought to a glorious conclusion for his country, the war for the succession in Spain; and he added Lorraine to the French territory. In the war which commenced in 1740, he was not so fortunate; and in 1743 he died, full of grief for a succession of misfortunes, of which the nation reproached him as the author. A too rigid attention to œconomy, had led him to neglect the marine of his country, and the successes of  
England

England by sea, completed the evil which had been thus begun. He was of a mild and tranquil character, a lover of peace, and not a man to make himself feared. He governed, says Millot, if not like a sublime genius who executes great things, at least like a prudent man, who accommodates his plans to circumstances, prefers essential to specious advantages, and regards tranquillity and order as the foundation of public happiness. He had neither the pride of Richelieu, nor the avarice of Mazarin. No minister could be less costly to the state; his income did not amount to five thousand pounds sterling a year, one half of which was employed in secret acts of benevolence. In the state of disorder to which the profusion of Louis XIV. had reduced the finances of France, it was happy for that country to have such a minister as Fleury, whose pacific turn counterbalanced the impetuosity of Villars, which would continually have plunged the country in new wars.

FLINK (GODFREY), a celebrated Dutch painter, a pupil of Rembrandt, whose style he imitated for a time with great success; he then applied himself to the Italian manner, in which he was also successful. He died in 1660, at the age of only 44 years.

FLODOARD, or Frodoard, an historian. He was originally of Epernai, but afterwards had preferment in the church of Rheims, where he wrote a chronicle and a history. The chronicle extends from the year 919 to 966. His history is that of the church of Rheims, regularly continued from its foundation, to the year 949. The best edition is of 1617. Flodoard was also a poet. He composed in verse the history of the popes, as far as Leo VII. and the triumphs of Jesus Christ and the saints, in nineteen books. He was once near being promoted to be bishop of Noyon, but was disappointed. He died in 966, at the age of 73.

FLORIO (JOHN), the Resolute, as he used to style himself, was born in London in the reign of Henry VIII. and descended from the Florii of Sienna in Tuscany. A little before that time his father and mother, who were Waldenses, had fled from the Valtoline into England, from the persecutions of popery: but, when Edward the Sixth died, and the protestant religion became oppressed under Mary, they left England, and went to some other country, where John Florio received his juvenile literature. Upon the re-establishment of protestantism by Elizabeth, they returned; and Florio for a time lived in Oxford. About 1576, Barnes, bishop of Durham, sending his son to Magdalen-college, Florio was appointed to attend him as preceptor in French and Italian: at which time he was admitted a member of that college, and became a teacher of those languages in the university. After James came to the crown, he was appointed tutor to prince Henry in those languages; and at

length made one of the privy-chamber, and clerk of the closet to queen Anne, to whom he was also tutor. He was a very useful man in his profession, zealous for the protestant religion, and much devoted to the English nation. Retiring to Fulham in Middlesex, to avoid the plague which was then in London, he was seized and carried off by it in 1625, aged about 80.

He was the author of several works, 1. "First Fruits, which yield familiar speech, merry proverbs, witty sentences, and golden sayings, 1578," 4to, and 1591, 8vo. 2. "Perfect Introduction to the Italian and English Tongues." Printed with the former, and both dedicated to Robert earl of Leicester. 3. "Second Fruits to be gathered of twelve trees, of divers but delightful tastes to the tongues of Italian and English men, 1591," 8vo. 4. "Garden of Recreation, yielding six thousand Italian Proverbs." Printed with the former. 5. "Dictionary, Italian and English, 1597," folio. It was afterwards augmented by him, and published in 1611 in folio, by way of compliment to his royal mistress, under this title, "Queen Anna's New World of Words." This was a work of great merit, being at that time by far the most perfect of the kind. The author, however, laboured to make it still more perfect, by collecting many thousand words and phrases, to be added to the next edition: but, not living to complete this, the care of it fell to one Gio. Torriano an Italian, and professor of the Italian tongue in London; who, after revising, correcting, and supplying many more materials out of the Dictionary of the Academy della Crusca, printed them in 1659, folio, all in their proper places. 6. "The Essays of Montaigne," translated into English, and dedicated to queen Anna, 1603, 1613, 1632, folio. Prefixed to this work, we find rather a long copy of verses, addressed to him by Samuel Daniel, the poet and historiographer, whose sister Florio had married. Wood says, that he wrote other things, but he had not seen them.

FLORIS (FRANCIS), an eminent painter, was the son of a good sculptor at Antwerp, where he was born in 1520. He followed his father's profession till he was twenty years old. Then he went to Liege, to learn the art of painting, of Lambert Lombard; and thence travelled into Italy, where he applied himself strenuously to designing, keeping his eye constantly upon the works of Michael Angelo. When he returned to his own country, he grew famous, and consequently rich, his performances being good and numerous; yet he was greatly addicted to drinking. He worked seven hours a day with application and pleasure, and the remainder he spent with drinking companions. It was a common saying with him, "Work is my life, but play is my death." He died at fifty years of age. He has been called *the Raphael of Flanders*.

FLORUS (LUCIUS ANNÆUS), an ancient Latin historian of the same family with Seneca and Lucan, flourished in the reigns of Trajan and Adrian, and wrote an abridgement of the Roman history in four books. It is believed, that the poet Florus, whose verses Spartian quotes in the life of the emperor Adrian, is the same with the historian. Florus says,

“ Ego nolo Cæsar esse,  
Ambulare per Britannos,  
Scythicas pati pruinas :”

To whom the emperor pleasantly replied,

“ Ego nolo Florus esse,  
Ambulare per tabernas,  
Latitare per popinas,  
Culices pati rotundos.”

What makes it more reasonable to suppose them the same is, that the phrase of the historian favours strongly of the poet, is full of flowers and exuberance, and not altogether free from the fabulous. Thus in the seventeenth chapter of the second book, where he relates the expedition of Decimus Brutus along the Celtic and Gallic coasts, he affirms, that Brutus never stopped his victorious course, till he beheld the sun fall into the ocean, and with horror heard its fire extinguish in the waters. He is also notoriously incorrect in his chronology.

Nevertheless, it is agreed on all hands, that, whatever imperfections Florus may have, Sigonius went too far, when he called him an impertinent writer. He has given a very concise and elegant history of Rome, from its foundation to its settlement under Augustus; has described it in a very agreeable and picturesque manner; and has scattered throughout his narrative reflections, which shew a force of parts and judgement, and raise him above the common level of writers. Some have doubted, whether Florus in this history did not mean to give an epitome of Livy: but there seems no just ground for such an opinion, the method followed by the historian being very different from that of an epitomizer. More ridiculous are they, who have accused Florus of contriving the loss of Livy's history, for the sake of enhancing the value of his own abridgment: as if it could have been in the power of any single man, or indeed any body of men whatever, to produce an effect of so extensive a nature.

Others again have made Seneca the author of this history of Florus, upon the authority of Lactantius. This father has ascribed to Seneca, as the inventor, a division of the Roman empire into the four different seasons of Infancy, Youth, Manhood, and Old Age[o]: and, because a division of the same

nature is seen in Florus's preface, they concluded Seneca to have been the author, and Florus nothing more than a fictitious name. But Seneca and Florus have differed in this matter enough, one would think, to prevent their being confounded. Seneca makes the Youth of Rome, as he terms it, reach to the end of the last Punic war; while Florus continues it only to the first. Seneca begins its Old Age, when the civil wars broke out between Cæsar and Pompey; whereas Florus only reckons it from the establishment of Augustus in absolute monarchy. It is probable, indeed, that Florus made use of Seneca's thought; but then, we see, he has altered it agreeably to his own judgment. Another circumstance has given room to this conjecture, which is, that Florus and Seneca being both of the family of the Anuræi, their names may have been confounded, and Florus called Seneca, as it is said that he is in some few copies: but this is not thought of any decisive weight. On the other hand, Vossius suspects Florus to have been the author of *Octavia*, a tragedy, printed among those of Seneca. It may not be amiss to observe, that the very high praises he has frequently given to Spain, which is supposed to have been his country, have led to a suspicion that he has occasionally transgressed the bounds of truth, in its favour, particularly when he treats of the warlike exploits of Sertorius.

There have been several editions of this author. Madame Dacier, then M. le Fevre, published him in 4to, for the use of the dauphin, at Paris, in 1674. Grævius gave another edition in 1680, 8vo, which was afterwards republished at Amsterdam, in 1702, with great improvements and ornaments, in 2 vols. 8vo. The best edition is that of Duker, in 8vo, printed in 1722, and again in 1744.

FLUDD (ROBERT), an English philosopher, was the son of sir Thomas Fludd, knight, sometime treasurer of war to queen Elizabeth in France and the Low Countries; and was born at Milgate in Kent, in 1574. He was admitted of St. John's-college, Oxford, in 1591; and having taken both the degrees in arts, applied himself to physic. Then he spent six years in travelling through France, Spain, Italy, and Germany: in most of which countries he not only became acquainted with several of the nobility, but read lectures to them. After his return, being in high repute for his chemical knowledge, he accumulated the degrees of bachelor and doctor of physic. This was in 1605; about which time he practised in London, and became fellow of the college of physicians. He did not begin to publish till 1616, but afterwards became a voluminous writer, being the author of about twenty works. He was esteemed a very great philosopher, and certainly was possessed of abilities and learning: but perfectly estranged from common sense,

sense, and owed the greatest part of his reputation to that passion in human nature, which makes us apt to admire most what we least understand. He was a zealous brother of the order of Rosicrucians, in whose defence he drew his pen. He doted upon the wonders of chemistry, or rather alchemistry, and derived every thing, not excepting even the miracles and mysteries of religion, originally from it. His books are written mostly in Latin, and are as dark and mysterious in their language, as in their matter.

Some of his productions were aimed against Kepler and Merfennus; and he had the honour of replies from both those philosophers. He wrote two books against Merfennus, thus entitled: the first, "*Sophiæ cum Moria certamen, in quo lapis Lydius, a falso structore Patre Marino Merfennio Monacho reprobatus, celeberrima voluminis sui Babylonici in Genesim fragmenta accuratè examinat. Franc. 1629,*" folio. The second, "*Summum Bonorum, quod est verum Magiæ, Cabalæ, Alchymiæ, Fratrum Rosæ Crucis Verorum, subjectum: in dictarum scientiarum laudem, in insignis calumniatoris Fr. Mar. Merfenni dedecus publicatum, per Joachim. Frizium. 1629.*" folio. Merfennus desiring Gassendus to give his judgement on these two books of Fludd against him, that great man drew up an answer divided into three parts: the first of which sifts the principles of Fludd's whimsical philosophy, as they lie scattered throughout his works; the second is against "*Sophiæ cum Moria certamen*;" and the third against "*Summum Bonorum, &c.*" This answer, called, "*Examen Fluddanæ Philosophiæ*," is dated Feb. 4, 1629: and is printed in the third volume of Gassendus's works in folio. In the dedication to Merfennus, this antagonist fairly allows Fludd the merit of extensive learning.

This philosopher, if so he can be called, died at his house in Coleman-street, London, in 1637. The reader may see a catalogue of all his works in Wood's *Athenæ*; but to gratify his present curiosity, without imposing upon ourselves the disagreeable task of transcribing a great many tedious unintelligible titles, we will subjoin the few following, by way of specimen. "*Utriusque Cosmi, Majoris et Minoris, Metaphysica, Physica, et Technica Historia.—De Naturæ Simia, seu Technica Microcosmi Historia.—De Supernaturali, Naturali, Præternaturali, et Contranaturali Microcosmi Historia.—Medicina Catholica, seu Mysterium Artis Medicandi Sacrarium.—Pulsus, seu nova et arcana pulsuum historia, e sacro fonte radicaliter extracta,*" &c.

FOES, or FOESIUS (ANURIUS), a very learned and celebrated physician, was born at Metz, in 1528, and became extremely skilled in the Greek and Latin languages. He translated into Latin the whole works of Hippocrates, and judiciously

corrected

corrected the Greek text as he went along. Huetius, in his book, *De claris interpretibus*, places him among the better sort of translators; and pronounces him far superior to all who had attempted to translate Hippocrates. He joined to the works of Hippocrates, the "*Scholia of Palladius*," upon his treatise of fractures, which was translated by St. Albin, a physician of Metz. He composed a kind of dictionary to Hippocrates, entitled, "*Oeconomia Hippocratis*," in alphabetical order; and was the author of some other works. He translated, moreover, the Commentaries of Galen, upon the second book of Hippocrates, "*concerning Epidemic Maladies*." Foësius practised physic a long time in Lorraine, and in other places, with high reputation and success; and died in 1596.

FOGLIETA, or FOLIETA (UBERTO), a learned Genoese priest, born in the year 1518, being banished from Genoa, on account of the freedom displayed in some of his writings, employed himself in exile in the study and composition of history. Hippolyto cardinal d'Este, became his patron, and received him into his house at Rome, where he died in 1581. His works were numerous, of which the following are the chief: 1. "*Historia Genuensium*, lib. 12." folio, 1585; diffuse, but faithful and elegant; translated into Italian by Francesco Sardonati. 2. "*De ratione Scribendæ Historiæ*." 3. "*Conjuratio Johannis Ludovici Flisci*," 4to, 1571. Neapoli. 4. "*Elogia clarorum Ligurum*," 4to, 1574. 5. "*De Linguae Latinæ usu et præsentia. Romæ. 1574.*" 6. "*De causis magnitudinis Turcarum imperii*." 7. "*Della Repubblica di Genoa*," 8vo. His Latin style was peculiar, elegant, and pure, and his judgment at once accurate and sound.

FOHI, the first king of China, is said to have founded this empire about two hundred years after the deluge. He was originally of the province of Xen Si, whence he removed the seat of empire to Chin Cheu. He was the first who taught the Chinese the advantages of civil society. He invented instruments of music, and established laws and ordinances. He regulated the commerce between male and female, which before was promiscuous; and suffered none of the same name and family to intermarry, which custom is observed to this day. He instituted religious services and sacrifices, some of which were dedicated to the sovereign spirit, who governs heaven and earth, others to inferior spirits, whom he supposed to preside over mountains, rivers, and particular countries. This prince is said to have reigned no less than a hundred and fifteen years. The Chinese impute to him the invention of several things, which at this day are much revered among them: but there is probably so much fable in the history of this prince, that it is not worth while to trace it with particular exactness.

FOIX (ODET DE), lord of LAUTREC, by which name he is perhaps more known, was grandson to a brother of Gaston IV. duke of Foix. He was a soldier from his infancy; and followed Louis XII. into Italy, where he was dangerously wounded in 1512, at the battle of Ravenna. After his recovery, he contributed much to the regaining of Milan, and was appointed governor of it by Francis I. He was, however, a better soldier than general. The pride and inflexibility of his character neither conciliated others, nor suffered him to take advice. Prosper Colonna expelled him from Milan, Pavia, Lodi, Parma, and Placentia; and having also lost the battle of Bicoque, in 1522, he was obliged to retire to one of his estates in Guienne. His disgrace was not of long continuance. In 1528, he marched into Italy against Charles V. seized and pillaged Pavia, and died in the same year before Naples, which he was besieging: having struggled bravely against four antagonists; the enemy, the plague, want of accommodations, and famine. His body was carried into Spain, and twenty years after his death he received an honourable interment, from Ferdinand duke of Sessa, in the tomb of the great Gonsalvo of Cordova, where this inscription was placed: "*Ferdinand Gonsalvo, grandson of the great captain, rendered the last honours to the memory of ODET DE FOIX, LAUTREC, though he was an enemy to his nation.*"

FOLARD (CHARLES), an eminent French officer and author, famous for his skill and knowledge in the military art, was born at Avignon, in 1669, of a noble but not a rich family. He discovered early a happy turn for the sciences, and a strong passion for arms; which last was so inflamed by reading Cæsar's commentaries, that he actually enlisted at sixteen years of age. His father obtained his discharge, and shut him up in a monastery; but he made his escape in about two years after, and entered himself a second time in quality of cadet. His inclination for military affairs, and the great pains he took to accomplish himself in that way, recommended him to notice; and he was admitted into the friendship of the first-rate officers. M. de Vendome, who commanded in Italy in 1720, made him his aid-de-camp, having conceived the highest regard for him; and soon after sent him with part of his forces into Lombardy. He was entirely trusted by the commander of that army; and no measures were concerted, or steps taken, without consulting him. By pursuing his plans, many places were taken, and advantages gained; and such were his services, that he had a pension of four hundred livres settled upon him, and was honoured with the cross of St. Lewis. He distinguished himself greatly, Aug. 15, 1705, at the battle of Cassano; where he received such a wound upon his left hand, as entirely deprived him of the use of it. M. de Vendome, to make him some  
amends,

amends, tried to have him made a colonel, but did not succeed. It was at this battle, that Folard conceived the first idea of that system of columns, which he afterwards prefixed to his commentaries upon Polybius.

The duke of Orleans sending de Vendome again into Italy, in 1706, Folard had orders to throw himself into Modena, to defend it against prince Eugene; where he acquitted himself with his usual skill, but was very near being assassinated. The description which he has given of the conduct and character of the governor of this town, may be found in his "Treatise of the Defence of Places," and deserves to be read. He received a dangerous wound on the thigh at the battle of Blenheim, or Malplaquet, and was some time after made prisoner by prince Eugene. Being exchanged in 1711, he was made governor of Bourbourg. In 1714, he went to Malta, to assist in defending that island against the Turks. Upon his return to France, he embarked for Sweden, having a passionate desire to see Charles XII. He acquired the esteem and confidence of that famous general, who sent him to France to negotiate the re-establishment of James II. upon the throne of England; but, that project being dropped, he returned to Sweden, followed Charles XII. in his expedition to Norway, and served under him at the siege of Frederickshall, where that prince was killed, Dec. 11, 1718. Folard then returned to France, and made his last campaign in 1719, under the duke of Berwick, in quality of colonel. From that time he applied himself intensely to the study of the art military, as far as it could be studied at home; and built his theories upon the foundation of his experience and observations on facts. He contracted an intimacy with count Saxe, who, he then declared, would one day prove a very great general. He was chosen a fellow of the Royal Society at London, in 1749; and in 1751, made a journey to Avignon, where he died in 1752, aged 83 years. He was the author of several works, the principal of which are, 1. "Commentaries upon Polybius," in six vols. 4to. 2. "A Book of new Discoveries in War." 3. "A Treatise concerning the Defence of Places, &c. in French. Those who would know more of this eminent soldier, may consult a French work, entitled, "Memoires pour servir à l'Histoire de M. de Chevalier de Folard. Ratisbone, 1753," 12mo. As a man of letters, he drew his knowledge from ancient authors, which as a military man he explains with great clearness. The form of his writings is not so pleasing as the matter. The abundance of his ideas led him into too great a profusion of words. His style is negligent, his reflections detached, his digressions either useless, or too long.

FOLENGO (THEOPHILUS), more known by his assumed name of Merlin Coccaie. He was of a noble family at Mantua; studied the languages under *Virago Coccaio*; and then went to Bologna, where he cultivated philosophy under Peter Pomponatius. His preceptor, *Coccaio*, accompanied him there, but his taste and vivacity of genius led him to poetry, and defeated the attention of his master to fix him to serious studies. His first work was a poem, entitled, "Orlandino," in which he took the name of Limerno Pittoco. He afterwards was obliged, as well as his master, to quit Bologna precipitately, to avoid being apprehended, but what was the subject of the proceeding against him is not known. His father not receiving him kindly, he undertook the profession of arms, but grew tired of it, and became a Benedictine in the monastery of St. Euphemia, where he already had a brother. Folengo here indulged his vein for satire and burlesque, by which he attracted the enmity of his brethren, who would have made him feel their resentment, had he not been very powerfully protected. He died in 1544, aged 51, at his priory, *della Santa Croce*, near Bassano. 1. The most known among his works is, the "Opus Macaronicum," printed at Venice in 1651, &c. written in that kind of mock Latin, made up of vernacular words and expressions, which has since been called from this original, macaronic. It is, however, an easy species of wit, and in a man of any abilities requires only that he should condescend to attempt it to ensure the greatest degree of success. He named it macaronic, from *Maccherone*, a gross feeder, or buffoon; a violent eater of macaroni. His poem was received with abundant applause, in an age much addicted to pedantic buffoonery. It must be confessed, that he sometimes rises a little above his burlesque style, to intersperse moral and characteristic reflections. A few more of his productions are also known. 2. "The Orlandino," of Limerno Pittoco. Vinegia, 1526, &c. 3. "Caos del Tri per uho;" a poem on the three ages of man, partly macaronic. 1527. 4. "La Humanita del Figlio di Dio, in ottava rima. Vinegia, 1533.

FOLKES (MARTIN), an English antiquary, mathematician, and philosopher, was born in Westminster, about 1690; and was greatly distinguished as a member of the Royal Society in London, and of the Academy of Sciences at Paris. He was admitted into the former at twenty-four years of age; made one of their council two years after; named by sir Isaac Newton himself as vice-president; and after sir Hans Sloane, became President. There are numerous memoirs by him in the "Philosophical Transactions." Coins, ancient and modern, were a great object with him; and his last production was a book upon the "English Silver Coin," from the Conquest to his own times.

times. He died at London in 1754. Dr. Birch had drawn up materials for a life of Mr. Folkes, which are preserved at large in the "Anecdotes of Bowyer," p. 562, & seq.

FONSECA (ANTONY DÉ), a Dominican by birth, of Lisbon, but educated at Paris, where he published in 1539, "Remarks on cardinal Cajetan's commentaries on the Bible," folio. He became a doctor in the Sorbonne: afterwards, returning to his country, he was appointed preacher to the king, and professor of theology in the university of Coimbra. There was another learned Portuguese named Peter Fonseca, who published a system of metaphysics, in 4 vols. folio.

FONT (JOSEPH DE LA), a French comic writer of some celebrity. He wrote five comedies, and some operas. His best comedy is, "Les trois Freres Rivaux;" the three Rival Brothers. The next, "l'Epreuve reciproque." He was a man of pleasure, a lover of wit and good cheer, some of which propensities contributed probably to abridge his life, for he died at the age of only 39, in the year 1725.

FONT (PIERRE DE LA), a zealous and pious ecclesiastic, known chiefly by his "Entretiens Ecclesiastiques," in five vols. 12mo, and four volumes of sermons of the same size. He died in the beginning of the present century.

FONTAINE (JOHN DE LA), a celebrated French poet, one of the finest geniuses of his age, was born at Chatteau-Thierry, July 8, 1621: just a year after the birth of Moliere. He was liberally educated, and at nineteen admitted among the fathers of the oratory; but left them in a little time. His father, who was supervisor of the water-courses and forests in this dutchy, put his son into the place, as soon as he appeared capable of managing it: but Fontaine had no taste for business, his talents being formed altogether for poetry. It is very remarkable, however, that he did not make this discovery in himself, till he had commenced his 22d year; when, hearing accidentally the famous ode of Malherbe, on the assassination of Henry IV. he found himself affected with surprise and transport; and the poetic fire, which had lain concealed in him, was kindled into a blaze. He immediately applied to the reading of this poet; he studied, and at length imitated him. The first fruits of his pen he used to communicate to a near relation, who encouraged him, and frequently read with him the best Latin poets and critics, as Horace, Virgil, Terence, Quintilian, &c. He passed from thence to such French and Italian writers, as excelled in that way, to which his genius led him; particularly Rabelais, Marot, Ariosto, Boccace, &c. Rabelais was uniformly his favourite and idol. He had recourse also to the Greek authors, and especially to Plato and Plutarch; from whom he drew those fine moral maxims, with which he has enriched his Fables.

Though

Though his disposition was exceedingly averse to confinement, or restraint of any kind, yet, to oblige his parents, he suffered himself to be married; and, though the most unfeeling and insensible of mortals, was yet so far captivated by the wit and beauty of his wife, that he never performed any considerable work without consulting her. The dutchess of Bouillon, niece to cardinal Mazarine, being banished to Château-Thierry, Fontaine was presented to her, and had the happiness to please her; and this, added to a desire of conversing with the wits, tempted him to follow her when she was recalled to Paris. Here the intendant Fouquet soon procured him a pension, which he enjoyed very happily, without troubling himself at all about his wife, or, perhaps, even reflecting that he had one. Upon the disgrace of this minister, he was admitted as gentleman to Henrietta of England; but the death of this princess put an end to all his court hopes, if, indeed, he was susceptible of hope. After this, among other favours from the most illustrious persons in the kingdom, the generous and witty madam de la Sabliere furnished him with an apartment and all necessaries in her house; who, one day, having hastily turned away all her servants, declared that she had kept but three animals in her house, which were her dog, her cat, and her La Fontaine. In this situation he continued twenty years, during which time he became perfectly acquainted with all the wits of his time, with Moliere, Racine, Boileau, Chapelle, &c.

The delights of Paris, and the conversation of these friends, did not hinder him from paying a visit to his wife every September; but that these visits might be of some use, he never failed to sell a house, or piece of land, so that, with his wife's œconomy and his own, a handsome family estate was nearly consumed. His Parisian friends urged him frequently to go and live with his wife, saying, that it was a shame to separate himself from a woman of her merit and accomplishments: and, accordingly, he set out with a purpose of reconciling himself to her; and, arriving at the town, enquired at his house for her. The servant, not knowing him, said, "She was gone to church:" upon which, he immediately returned to Paris; and, when his friends enquired about his reconciliation, answered, that "he had been to see his wife, but was told she was at church." Upon the death of madam de la Sabliere, he was invited to England by the dutchess of Mazarine, and the celebrated St. Evremond, who promised him all the comforts and sweets of life: but the difficulty of learning the English language, together with the liberality of some great persons at home, made him lay aside all thoughts of such a journey.

In 1692, he was seized with a dangerous illness: and when the priest came to talk to him about religion, concerning which

he had lived in an extreme carelessness, though without being actually an infidel or a libertine, Fontaine told him, that "he had lately bestowed some hours in reading the New Testament, which he thought *a very good book*." Being brought to a clearer knowledge of religious truths, the priest represented to him, that he had intelligence of a certain dramatic piece of his, which was soon to be acted; but that he could not be admitted to the sacraments of the church, unless he suppressed it. This appeared too rigid, and Fontaine appealed to the Sorbonne; who confirming what the priest had said, this sincere penitent threw the piece into the fire, without keeping even a copy. The priest then laid before him the evil tendency of his Tales, which are written in a loose and wanton manner: told him, that while the French language subsisted, they would be a most dangerous seducement to vice; and further added, that he could not justify administering the sacraments to him, unless he would promise to make a public acknowledgment of his fault at the time of receiving, a public acknowledgment before the academy, of which he was a member, in case he recovered, and to suppress the book to the utmost of his power. Fontaine thought these terms very hard, but at length yielded to them all. On these accounts some have compared him to Peter Aretin, who, though the most libertine of all writers, became at last a very saint, and wrote nothing but books of piety. But it is certain, that Fontaine did not resemble Aretin in writing pious books; and many, among whom is Baillet in particular, doubt the truth of those stories which are related concerning his repentance. It is true, he seems to repent a little, and to renounce his libertine manner, in a dedication to his patroness madam de la Sabliere: but, notwithstanding this, he relapsed again, writing Tales with his usual gaiety; and the excuse he makes for this inconstancy, when he calls himself, "The Butterfly of Parnassus," favours more of the poet than the christian. He did not die till April 13, 1695; when, if we believe some, he was found with an hair-shirt on.

Beside "Tales," he was the author of "Fables:" and in both he has merited the title of an original writer, who is, and probably will ever be, single in his kind. In his subjects indeed, he has made great use of the Greek, and Latin, and French, and Italian authors; but he is truly original in his manner, which is so easy, so natural, so simple, so delicate, that it does not seem possible to exceed it. His compositions have much nature, entirely devoid of affectation: his wit seems unstudied, and so much pleasantry is hardly to be met with. He never grows languid or heavy, but is always new and surprising. His Tales are said to have been a great while the cause of his exclusion from the French Academy; but at last, upon his writing a letter to a prelate of that society, wherein he declared his dissatisfaction for

for the liberties he had taken, and his resolution that his pen should never relapse, he was received into that body with marks of esteem. His first Fables are more valued than his last: he seems to have thrown the best of his fire and force into them; and both the one and the other have more sobriety and correctness than his Tales. An edition of these was published at Paris in 1743, with short notes by Mr. Coste: and four volumes of his "Miscellaneous Works" were printed there in 1744.

His life had as little of affectation in it as his writings: he was all nature, without a grain of art. He had a son, whom, after keeping a short time at home, he recommended to the patronage of the president Harlay. Fontaine being one day at a house where this son was come, did not know him again, but observed to the company, that he thought him a boy of parts and spirit. Being told, that this promising youth was no other than his own son, he answered very unconcernedly, "Ha! truly I am glad on't." This apathy, which so many philosophers have vainly affected, was perfectly natural to Fontaine: it ran through every part of his behaviour, and seemed to render him insensible to every thing without. As he had a wonderful facility in composing, so he had no particular apartment for that purpose, but went to work wherever the humour came upon him. One morning, madam de Bouillon going to Versailles, spied him deep in thought under a tree; and, when she returned in the evening, there was Fontaine in the same place and attitude, though the day had been cold, and much rain fallen.

It has been observed, that the finest writers, and the deepest thinkers, have frequently been but indifferent companions. This was Fontaine's case: for, having once been invited to dine at the house of a person of distinction, for the more elegant entertainment of the guests, though he eat very heartily, yet not a word could be got from him; and when, rising soon after from the table, on pretence of going to the Academy, he was told he would be too soon, "Oh then," said he, "I'll take the longest way."

Racine once carried him to the Tenebræ, which is a service in the church of Rome, in representation of our Saviour's agony in the garden; and, perceiving it too long for him, put a Bible into his hands. Fontaine, happening to open it at the prayer of the Jews in Baruch, read it over and over with such admiration, that he could not forbear whispering to Racine, "This Baruch is a fine writer: do you know any thing of him?" and for some days after, if he chanced to meet with any person of letters, when the usual compliments were over, his question was, "Have you ever read Baruch? there's a first-rate genius:" and this so loud, that every body might hear him.

Being one day with Boileau, Racine, and other eminent men, among whom were some ecclesiastics, St. Austin was talked of for a long time, and with the highest commendations. Fontaine listened with his natural air; and at last, after a profound silence, asked one of the ecclesiastics with the most unaffected seriousness, "Whether he thought St. Austin had more wit than Rabelais?" The doctor, eying Fontaine from head to foot, answered only by observing, that, "he had put on one of his stockings the wrong side outward:" which happened to be the case.

The nurse, who attended him in his illness, observing the fervor of the priest in his exhortations, said to him, "Ah, good sir, don't disturb him so; he is rather stupid than wicked:" and at another time, "God won't have the heart to damn him." These, and many other stories, are told of him, which either are, or might have been true. One thing, however, must be mentioned as an honour shewn to him: it is, that his widow being molested about the payment of some public money, the intendant gave orders, that no tax or impost should be levied upon his family; nor has this distinguishing favour ever been revoked by any succeeding intendants.

FONTAINE (NICOLAS), son of a scrivener at Paris, was received at the age of twenty into the society of the celebrated solitaries of Port Royal, in a subordinate office, but in the course of time obtained the chief superintendence of the young men who were sent there for education. He employed his leisure hours in severe literary labours. He followed Nicole and Arnauld into their different places of retreat; in 1664 he was shut up in the Bastile with Sacy, and came out of it with him in 1668. After the death of Sacy in 1684, he frequently changed his retreat, but established himself finally at Melun, where he died in 1709, at the age of 84. His works are various, 1. "Lives of the Saints of the Old Testament," 4 tom. 8vo. 2. "Lives of the Saints" in general, the same number of volumes, or one in folio. 3. "On the figurative Language of the Bible," 4to. 4. "Memoirs of the Solitaries of Port Royal," two vols. 12mo. 5. "Translation of St. Chrysostom's Homilies on St. Paul's Epistles," 7 vols. 8vo. His versions are written with dignity, but not always with vigour. He was far inferior to Arnauld and Nicole, whom he admired; but his piety was worthy of Port Royal. He was distinguished for a heart full of rectitude, innocence of manners, laborious, edifying simplicity of life, sincere modesty, unparalleled disinterestedness, and a steadiness of faith superior to all trials. A man of so many virtues deserves to be recorded, though not among the first class of authors.

FONTAINES (PETER FRANCIS GUYOT DES), a French critic, was born of a good family at Rouen in 1685. At fifteen, he entered into the society of the Jesuits; and, at thirty, quitted it,

It, for the sake of returning to the world. He was a priest, and had a cure in Normandy; but left it, and was, as a man of wit and letters, some time with the cardinal d'Auvergne. Having obtained some repute at Paris by certain critical productions, the Abbé Bignon, in 1724, committed to him the "*Journal des Savans*." He acquitted himself well in this department, and was peaceably enjoying the applauses of the public; when the enemies, whom by critical strictures in his *Journal* he had created, formed an accusation against him of a most abominable crime, and procured him to be imprisoned. By the credit of powerful friends, he was set at liberty in fifteen days: the magistrate of the police took himself the trouble of justifying him in a letter to the Abbé Bignon; and, this letter having been read amidst his fellow-labourers in the *Journal*, he was unanimously re-established in his former credit. This happened in 1725. But, with whatever reputation he might acquit himself in this work, frequent disgusts made him frequently abandon it. He laboured, meanwhile, in some new periodical works, from which he derived his greatest fame. In 1731, he began one under the title of, "*Nouvelliste du Parnasse, ou Reflexions sur les ouvrages nouveaux*;" but proceeded only to two volumes: the work having been suppressed by authority, from the incessant complaints of authors who were there ridiculed. About three years after, in 1735, he obtained a new privilege for a periodical production, intitled, "*Observations sur les Ecrits Modernes*:" which, after being continued to thirty-three volumes, was suppressed also in 1743. Yet the year following, 1744, he published another weekly paper, called, "*Jugemens sur les ouvrages nouveaux*," and proceeded to eleven volumes: the two last being done by other hands. Fontaines could go no farther: for, in 1745, he was attacked with a disorder in the breast, which ended in a dropsy, and this in five weeks time carried him off. "He was," says M. Freron, "born a sentimental person; a philosopher in conduct, as well as in principle; exempt from ambition; and of a noble firm spirit, which would not submit to sue for preferments or titles. In common conversation he appeared only an ordinary man; but when subjects of literature, or any thing out of the common way were agitated, he discovered great force of imagination and wit."

Besides the periodical works mentioned above, he was the author of many others: his biographer gives us no less than seventeen articles; many of them critical, some historical, and some translations from English writers, chiefly from Pope, Swift, Fielding, &c. The Abbé de la Porte published, in 1757, "*L'Esprit de l'Abbé des Fontaines*," in four volumes, 12mo; at the head of which is the life of Fontaines, a catalogue of his works, and another catalogue of writings against him. He translated Virgil also, and some other classics.

FONTANA (DOMENICO), a celebrated Roman architect, but still more celebrated for his knowledge of mechanics, was born at Milan in 1543. He was chief architect to Sixtus V. but his works in that branch are far from faultless. His most celebrated exploit was setting up the vast Roman obelisk in the front of St. Peter's, which had long lain half buried, from the despair of others to attempt so great a work. The ancients had some means of performing those operations, which to the moderns are unknown, and the success of Fontana was celebrated with high honours, and brought to him large rewards and emoluments. It is said, that had he failed, he would have been sentenced to death. His description of the means which he employed to move that vast mass, are recorded in a folio work, published at Rome in 1690. Clement VIII. did not continue him in his office of chief architect. He removed to Naples in 1592, where he was made chief architect and engineer to the king, and died rich and much esteemed, in 1607.

FONTANGES (MARIE ANGELOUE DE SCORAILLE DE ROUSSILLE, dutchess of,) one of the favourites of Louis XIV. beautiful as an angel, said the Abbé Choisi, but silly as a goose. She succeeded Madame de Montespan, of whose imperious temper the king was tired. When she knew her influence, she repaid with interest all the insults of her predecessor. She was, before the king's attachment, maid of honour to the king's sister, being of a good family in Rouergue. She died (in consequence of lying-in) at the age of 20, in June 1681.

FONTANINI (JUSTE), a learned archbishop of Ancyra, was born in 1666, in the duchy of Frioul, and died at Rome in 1736. He was a man greatly distinguished, and held a correspondence with all the learned. There are many works of his; the principal of which are, 1. "Biblioteca della Eloquenza Italiana," often printed; but the best edition is that of Venice, 1753, in two volumes, 4to, with the remarks of Apostolo Zeno. 2. "A Literary History of Aquileia, in Latin. Rome 1742." 4to. a posthumous work, but full of good criticism, and of learning, sacred and profane, &c. 3. "A collection of Bulls of Canonization from John XV. to Benedict XIII."

FONTE-MODERATA, the assumed name of a celebrated Venetian lady, whose real name was Modesta Pozzo, was born at Venice in 1555, and lost her father and mother the first year of her life. In her younger days, she was put into the monastery of the nuns of Martha of Venice; but afterwards quitted it, and was married. She lived twenty years with her husband in great union, and then died in childbed in 1592. She learned poetry and the Latin tongue with the utmost ease; and is said to have had so prodigious a memory, that, having heard a sermon but once, she could repeat it word for word. She was the  
author

author of a poem entitled, "Il Floridoro," and of another on the "Passion and Resurrection of Jesus Christ." Besides these and other poems, she published a book in prose, "Dei Meriti delle Donne," in which she maintains, that the female sex is not inferior in understanding and merit to the male. This book upon "The Merit of Women" was printed immediately after her death. Father Ribera has made an elogium of this learned heroine, in his "Theatre of Learned Women;" and Doglioni wrote her life in Italian in 1593.

FONTENAY (JOHN BAPTISTE BLAIN DE), an eminent French painter, disciple of J. Baptist Monoyer, was born at Caen in 1654. He was employed by Louis XIV. had an apartment in the galleries of the Louvre, and a pension. Nothing can be finer than his fruits and flowers. They have all the freshness and beauty imaginable; and the very dew seems to trickle down the stalks of them with all the lustre and transparency of reality. The insects too upon them appear perfectly alive and animated. This ingenious painter was nominated counsellor of the Academy of Painting, and died at Paris in 1715.

FONTENELLE (BERNARD LE BOVIER DE), the son of François le Bovier de Fontenelle, advocate in the parliament of Rouen, and of Martha Corneille, sister to the great dramatic poet Corneille, was born at Rouen, Feb. 11, 1657, and lived to the age of an hundred, though so weak at his birth, that his life was not expected. Voltaire declares him to have been the most universal genius the age of Louis the XIVth produced [o]; and compares him to lands situated in so happy a climate as to produce all sorts of fruits. Before he was twenty, he had written a great part of "Bellerophon," a tragic-opera; and some time after his opera of "Thetis and Peleus" appeared, in which he had closely imitated Quinault, and met with great success. That of "Æneas and Lavinia" did not succeed so well. He tried his genius in writing tragedy: and assisted mademoiselle Bernard in some of her dramatic pieces. Two he wrote himself, one of which was acted in 1680, but never printed. He was too long, and too unjustly, censured on account of this piece: for he had the merit to discover, that though his genius was unconfined, yet he did not possess those talents which so greatly distinguished his uncle, Peter Corneille, in the tragic drama. He wrote several smaller compositions, in which that delicacy of wit and profoundness of thought, which promise greater efforts, might already be discovered. In his poetical performances, and "Dialogues of the Dead," the spirit of Voiture was displayed, though more extended and more philosophical. His "Plurality of Worlds" is a work singular in its kind; his design in it was, to

present that part of philosophy to view in a gay and pleasing dress: for which purpose he has introduced a lady, and drawn up the whole in a most agreeable as well as instructing dialogue. In the same manner he made an entertaining book from "Van Dale's Oracles." The controversial matters treated of in this work (for he went upon Van Dale's scheme of exploding the Oracles as human impostures) raised him secret enemies, whose malice he had the good fortune to disappoint. He found, says Voltaire, how dangerous it is for a man, though in the right, to differ in opinion from those whose judgment receives a sanction from authority.

He now applied himself to Geometry and Natural Philosophy: nor was he less successful in the study of these sciences, than he had been in that of polite literature. Having been appointed perpetual secretary to the Academy of Sciences, he discharged that trust for more than forty years, so as to meet with universal applause. His "History of the Academy of Sciences" often throws great light upon their memoirs, where they are obscure. He was the first that introduced elegance into the sciences. If he should sometimes be thought to have interwoven more beauties than the nature of the subject would properly admit, we must regard his composition as on a plentiful crop, where flowers grow naturally among the corn. His "History of the Academy" would be no less useful, than it is well performed, had it given us an account of truths discovered: but he was obliged to explain opinions raised to overthrow one another, most of which are now thought erroneous.

The "Eloges," which he spoke on the deceased members of the academy, have this peculiar merit, that they excite a respect for the sciences, as well as for the author. In vain did Des-Fontaines, and other censorious writers, endeavour to blemish his reputation. In his more advanced years he published "Comedies," which, though they shewed the elegance of Fontenelle, were little fit for the stage; and "An Apology for Descartes's Vortices." Voltaire says, we must excuse his comedies, in consideration of his great age; and his Cartesian opinions, as they were those of his youth, which were at that time almost universally received in Europe.

Upon the whole, he was regarded as the great master of a new art; that of treating abstruse sciences in a manner which made the study of them at once easy and agreeable: nor are any of his works of other kinds void of merit. His natural talents were assisted by a knowledge of the languages and history: and he certainly surpasses all men of learning, who have not had the gift of invention. This account of Fontenelle, which is critical as well as historical, is taken chiefly from Voltaire; and may be found at the end of his "Age of Louis XIV."

This

This great author died in January, 1757, without ever having had any violent disorder, or felt any of the maladies of age, till he was turned of 90, after which he was a little deaf, and his eyes in some degree failed. The tranquil ease of his temper is thought to have contributed to extend his life to this unusual period. A fuller account of his works will doubtless be required, which we shall give in chronological order. 1. Letters of "the Chev. d'Her---, 1685;" a work of wit and fancy. 2. "Discourses on the plurality of Worlds, 1686;" the character of this performance has been already sketched, as well as that of his, 3. "History of Oracles, 1687." 4. "Pastoral Poems, with a discourse on the Eclogue, and a digression on the ancients and moderns, 1688." It seems to be agreed, that if these are not good eclogues, they are at least elegant poems. 5. Several volumes of "Memoirs of the Academy of Sciences," to which society he was secretary 42 years, from 1699. The general preface to this work is highly excellent; it contains also his "Eloges," or Eulogies on the academicians, which have been published separately. 6. "History of the French Theatre, to Corneille," with the life of that great dramatist. 7. "Reflections on theatrical Poetry, particularly Tragedy;" this is reckoned one of the most profound and judicious works of Fontenelle. 8. "Elements of the Geometry of Infinites, 1727;" not much esteemed by mathematicians. 9. "A Tragedy," in prose, and "Six Comedies;" none of them calculated for theatrical effect. 10. "Theory of the Cartesian Vortices." He remained unfortunately attached to the system of Descartes to the end of his life, having imbibed it very early. 11. "Endymion," and some other pastoral lyric dramas. 12. "Moral Discourses," and fugitive pieces. All these, except those on geometry and natural history, were collected in 11 vols. 12mo, under the title "Œuvres Diverses." Other editions have since been published in folio, and quarto; but this is in truth most complete. The style of this author is in general elegant and clear, but not altogether free from defects. It is often too negligent and familiar. He betrays at some times an affectation of giving great matters in a small compass; at others he descends to puerile details unworthy of a philosopher. He displays occasionally too much refinement in his ideas; and, at times, is too elaborate in his ornaments. These defects are less offensive in the writings of Fontenelle, than they would be in any others; not only because they are overpowered by many striking beauties of various kinds, but because it is easy to perceive that they are truly natural to the author.

Perhaps no other man of letters ever enjoyed so universal an esteem as Fontenelle, which advantage he owed not only to his works, but to the prudence of his conduct, and the sweetness of his

his manners. His conversation was lively though placid, and his politeness was equal to his wit. Though he was superior to most other men, he did not make them feel it; but bore with their defects, and conversed as an equal. "Men," he said, "are foolish and wicked; but such as they are, I must live among them; and this I settled with myself very early in life." He was accused of want of feeling; and certainly he had not all the warmth which some require in a friend; but his friendship had more constancy and equality than that has in general which is more tender, or more lively. He rendered services without the smallest ostentation. When the duke of Orleans proposed to him to be made perpetual President of the Academy of Sciences, his reply was, "Take not from me, my lord, the delight of living with my equals." He was ready always to listen as well as to talk; but when he had delivered his opinion, he studiously avoided dispute, pretending that his lungs were not equal to it. Though poor originally, he became rich, for a literary man, by the royal bounty, and by an œconomy free from all tincture of avarice. He was sparing only to himself, to others he was ready at all times to give or lend, and frequently to persons unknown to him. One of his maxims was, "*that a man should be sparing in superfluities to himself, that he may supply necessities to others;*" a sublime and truly Christian saying, which with the rest of his excellent character, may discharge us from the necessity of entering into the dispute concerning his religious faith; which, probably, has been by some estimated too low, because he was superior to many of the superstitious opinions thought essential to it in his time.

FONTENU (LOUIS FRANÇOIS), called the abbé de Fontenu, an eminent writer in the memoirs of the French academy of inscriptions, was born at Lilledon in Gâtinois[P], in the year 1667. He was an expert antiquary and historian, and his dissertations turn chiefly upon curious subjects in those branches of science. A list of them may be seen in Saxius's Onomasticon, at the year 1714. The abbé died in 1759, having enjoyed almost uninterrupted health, to the advanced age of 92.

FONTIUS (BARTHOLOMÆUS), of Florence, son of John Peter Fontius, was born in 1445, was a historian, an orator, and a grammarian, and in high esteem with Picus Mirandula, Marsilius Ficinus, Jerome Donatus, and all the literati of his age and country. He had the care of collecting books for the library of Matthew Corvinus, king of Hungary, at Buda. He wrote a commentary on Persius, and some orations, which were republished together at Frankfort, in 8vo, 1621; and died in 1513.

FOOTE (SAMUEL), esq. called the English Aristophanes, a distinguished writer and actor in comedy, was of a good family, and born at Truro in Cornwall, in the year 1722. His father, John Foote, esq. enjoyed the offices of commissioner of the prize office and fine contract, and was finally member of parliament for Tiverton in Devonshire. His mother, by an unhappy quarrel between her two brothers, sir John Dinely Goodere, bart. and sir Samuel Goodere, capt. of the Ruby man of war, in which they both fell, became heiress of the Goodere family. Foote received his education at Worcester-college, Oxford; and was thence removed to the Temple, as designed for the law. The dryness and gravity of this study, however, not suiting the vivacity and volatility of Foote's spirit, and his fortune, whatever it was, being soon dissipated, he left the law, and had recourse to the stage. He appeared first in Othello: but whether he discovered that his forte did not lie in tragedy, or that the language of other writers would not serve sufficiently to display his humour, he soon struck out into a new and untrodden path, by taking upon himself the double character of author and performer. In this double capacity, in 1747, he opened the little theatre in the Haymarket with a sort of drama of his own, called, "The Diversions of the Morning." This piece was nothing more, than the introduction of well-known characters in real life; whose manner of conversing and expressing themselves he had a most amazing talent at imitating, copying not only the manner and voice, but, in some degree, even the persons of those he intended to *take off*.

This performance at first met with some little opposition from the Westminster justices; but the author being warmly patronized, this opposition was over-ruled, and, by only altering the title of his piece to "Mr. Foote's giving Tea to his Friends," he proceeded without farther molestation, and represented it for upwards of forty mornings to crowded and splendid audiences. The ensuing season he produced another piece of the same kind, called, "An Auction of Pictures;" in which he introduced several new characters, all, however, popular, and extremely well known: particularly, sir Thomas de Veil, then the leading justice of peace for Westminster; Mr. Cock, the celebrated auctioneer; and the no less celebrated orator Henley. This piece had also a very great run, nor were any pains spared to procure this success; for it is to be noted, that he himself represented all the principal characters of each piece, where his great mimic powers were necessary, shifting from one to another with all the dexterity of a Proteus.

From 1752 to 1761, he continued to perform at one of the theatres every season, as fancy or interest directed his choice, generally for a stated number of nights; and, on these engagements,

ments, he usually brought out a new piece. He proceeded thus, till a very pressing embarrassment in his affairs compelled him to perform "The Minor," at the Hay-market, in the summer of 1760, with such a company as he could hastily collect. Henceforward he pursued the scheme of occupying that theatre, when the others were shut up; and from 1762, to the season before his death, he regularly performed there. Feb. 1766, when at lord Mexborough's in the country, he broke his leg by a fall from his horse, the duke of York being also there: and it is generally supposed, that this accident facilitated his application for a patent, which he obtained in July the same year.

Foote was now in much prosperity: he acquired a great deal of money; and he seems to have set mankind at defiance: for he cared not whom he offended, if they were but subjects proper for ridicule. In 1776, he drew a character for a lady of quality, who was at that time the subject of much conversation; whose influence, however, prevailed so far as to prevent the representation of his play. In the course of this conflict, certain imputations were thrown out against him, which ripened at length into a legal charge. He was accused of unnatural practices, and though the accusation was supposed to have originated from malice, and he was acquitted, agreeably to the sentiments of the judge who tried him, yet the shock he received from this disgracing situation is believed to have had a fatal effect upon him. A few months afterwards he was struck, while on the stage, with a paralytic fit; from which he recovered sufficiently to spend the summer at Brighthelmston. On the approach of winter, he was advised to remove to France; and arrived at Dover, Oct. 20, 1777, intending immediately to proceed to Calais; but, being seized with a shivering fit the next morning, he died in a few hours, and was buried in Westminster-abbey.

The wit and humour of Foote in private conversation, were equal to his comic powers on the stage, of which the following account, given by Mr. Boswell in the life of Johnson, affords a striking instance. Dr. Johnson is said to have related it himself: "The first time I was in company with Foote was at Fitzherbert's. Having no good opinion of the fellow, I was resolved not to be pleased; and it is very difficult to please a man against his will. I went on eating my dinner pretty sullenly, affecting not to mind him; but the dog was so very comical, that I was obliged to lay down my knife and fork, throw myself back in my chair, and fairly laugh it out. Sir, he was irresistible." Innumerable other stories are circulated, all proving the lively and ready wit of this eccentric genius. It should be added, on the testimony of some who knew him intimately, that he was a man of competent classical learning, and much various reading,

reading, and no less a rational and instructive companion in a serious hour with a single friend, than an entertaining one in mixed society. A good life of Foote at large is still wanting; and the public has been taught to expect one from the pen of Mr. Murphy, who is in all points qualified for the task.

His published dramas are twenty in number, and were written in the following order: 1. "Taste, a comedy, 1752." 2. "The Englishman in Paris, 1753." 3. "The Knights, 1754." 4. "The Englishman returned from Paris, 1756." 5. "The Author, 1757." 6. "The Minor, 1760." 7. "The Lyar, 1761;" not printed till 1764. 8. "The Orators, 1762." 9. "The Mayor of Garrat, 1763." 10. "The Patron, 1764." 11. "The Commissary." 12. "Prelude on opening the Theatre, 1767." 13. "The Devil upon Two Sticks, 1768," printed in 1778. 14. "The Lame Lover, 1770." 15. "The Maid of Bath, 1771," printed 1778. 16. "The Nabob, 1772," printed 1778. 17. "The Bankrupt, 1772." 18. "The Cozeners, 1774," printed 1778. 19. "A Trip to Calais, 1776," printed 1778. 20. "The Capuchin." The latter of these was altered from the former, which was prohibited. A trifling piece called "Piety in Pattens," and "The Diversions of the Morning," altered from Taste, were never published. The anonymous mock Tragedy of "The Tailors," is usually printed with Foote's works, and is very generally thought to be his. It was acted in 1767, printed in 1778. Most of these are formed upon temporary topics, and full of personalities, the objects of which are still generally recollected, and therefore do not require to be specified; but they are replete with vivacity and humour, and though composed with little care, or attention to plot, are very entertaining even in the closet. Foote borrowed liberally from Moliere and others; but made what he took his own by an originality in his manner of employing it; and his personal humour was so peculiar, that it has been hardly possible for any other player to give equal effect to the parts he acted himself.

FORBES (PATRICK), an eminent Scotman, was born in 1564, when the affairs of the church of Scotland were in great confusion. He was distinguished by his family, as well as by his uncommon merit, being himself lord of Corse, and baron of O'Neil, in the shire of Aberdeen. He was liberally educated both at Aberdeen and St. Andrew's; and having a plentiful estate, a noble alliance, and great credit in his country, he contributed much towards restoring order, by encouraging pious and peaceable ministers, and by instructing the people in set conferences as well as occasional discourses; especially the papists, who would hear nothing from the pulpit. In this laudable manner he acted as a layman; and his abilities became so conspicuous, that he was often solicited to enter into the ministry by eminent persons both in church and state. He at length submitted to their  
judgement,

judgement, and was ordained a presbyter at the age of 28. He was admitted minister of Keith, where he continued with the highest applause till 1618; and then, at the earnest desire of the clergy and laity of the diocese of Aberdeen, as well as at the express command of the king, was promoted to the bishopric of Aberdeen, which he had held about seventeen years. "It was," says Burnet [Q], "with great difficulty, that king James made him accept that dignity; and for several months he refused it, having proposed to himself to live in a less conspicuous state. It was soon seen, how much he deserved to be a bishop; and that his refusal was not counterfeited, but the real effect of his humility. In all his behaviour he has displayed the character of a truly apostolic man. He visited his diocese without pomp and noise, attended only by one servant, that he might more easily be informed of what belonged to his care, &c."

This excellent man died in 1635, aged seventy-one, after having two days before sent for all the clergy in Aberdeen to receive the sacrament with him. His "Commentary upon the Revelations," was printed at London in 1613. He was a great promoter and guardian of learning as well as of religion. "He took so much care of the two colleges he had in his diocese, that, as Burnet says, they soon distinguished themselves, and became famous all over Scotland." As he was chancellor of the university of Aberdeen, he improved that seat of learning, by repairing the fabric, augmenting the library, reviving the professions of divinity, canon-law, and physic, and procuring another professorship in divinity to be added.

FORBES (JOHN), made bishop of Aberdeen by James VI. was the son of Patrick Forbes, just mentioned, "but," says Burnet, "of much more extensive learning than his father, in which perhaps he was excelled by none of that age. Those who shall read his book of historical and theological institutions will not dispute this title with him; for it is so excellent a work, that, if he had been left in quiet, in the retirement he had chosen, to apply himself to his studies, and could have finished it by a second volume, it would, perhaps, have been the most valuable treatise of divinity, that has yet appeared in the world. He filled the professor's chair, which his father had founded; when the covenanters expelled him, and forced him to fly beyond sea." Having continued in Holland rather more than two years, he returned to his own country; where he spent the remainder of his life at his estate of Corse, and died in 1648. An edition of all his works was published at Amsterdam in 1703, in two volumes, folio; with his life, written by George Gordon. His learning eminently appears in his *Irenicum*.

FORBES (WILLIAM), bishop of Edinburgh, was born in 1585, at Aberdeen, where he went through the courses of clas-

seal learning and philosophy. He was admitted master of arts at sixteen, and immediately afterwards made professor of logic : he applied himself to support Aristotle's logic against the Ramists. Afterwards he went to travel, and made a great progress in divinity and the Hebrew language, in the universities of Germany, during the four years he passed in that country. He then visited the university of Leyden, where he was greatly esteemed. His ill state of health not permitting him to undertake a journey into France and Italy, as he would willingly have done, he went over to England. The fame of his learning soon proclaimed him there, so that the university of Oxford offered him a professorship of Hebrew ; which, however, he did not accept, because the physicians advised him to return to his native country. The magistrates of Aberdeen expressed a particular esteem for him. He recovered his health, and accepted at first a private cure ; but afterwards, being strongly solicited by the inhabitants, went to be preacher in his native city. He was admitted doctor of divinity, when king James, among other regulations, had settled it with the deputies of the clergy, that the academical degrees and dignities should be restored to their ancient course. The labour of preaching hurting his health, they gave him a less painful employment, making him principal of Marischal-college. He was afterwards dean of the faculty of divinity, and then rector of the university ; a post immediately under the chancellor. Then he became pastor at Edinburgh, and was received there with every mark of friendship ; but people's dispositions being changed, from their warm attachment to the anti-episcopal discipline of Geneva, he withdrew himself, and retired to his own country. He was sent for some years after by Charles I. who had caused himself to be crowned at Edinburgh in 1633 ; and he preached before the monarch with great eloquence and learning. That prince, having founded an episcopal church at Edinburgh, knew of none more worthy to fill the new see than Dr. Forbes. He was consecrated with the usual ceremonies, and applied himself wholly to the functions of his dignity : but fell sick soon after, and died in 1634, after having enjoyed his bishopric only three months.

Though able and learned, he had published nothing, and composed very little. He wrote a treatise tending to pacify controversies, which was printed at London in 1658, with this title, "*Considerationes modestæ et pacificæ controversiarum de justificatione, purgatorio, invocatione Sanctorum, Christo Mediatore, Eucharistia.*" "This posthumous work," says the author of his life, "is a signal specimen and proof of a pacific temper, and a moderate mind : wherein, like a second Cassander, and catholic moderator, he endeavours to compose, or at least to mitigate, the rigid and austere opinions, in certain points of religious controversy, both of the reformed and of the popish party,

party. How greatly he regarded moderation, appears from that usual saying of his, that, if there had been more Cassanders and Wiceliuses, there would have been no occasion for a Luther, or a Calvin[R].” He had another saying concerning letters, as good as this concerning religion: it was, “Lege plura, et scribe pauciora,” “Read more, and write less.” It was a piece of advice he gave to one, who used a great deal of paper; and the result of a resolution, which he himself had made, not to write much. “The number of excellent writers,” says Bayle, “would not be so small as it is, if they, who at length acquire the talent of writing well, would resolve to publish but once in four years; whereas they abuse the facility they have attained of writing well, and their reputation; they heap volume on volume, without taking the trouble to revise and polish, and no longer produce any thing of value, or which comes near the merit of their first performances.” What must we think then of Bayle, who knew how to write as well, and yet who scribbled as much, as any man? That the hard necessity of maintaining himself by the sale of his works, constrained him to act against his judgment. Meanwhile, according to Bayle, if the man, who wrote so much, had afterwards come and said to Forbes, “I have followed your advice, I have read a great deal,” Forbes would then have given him this further counsel, “to read less for the future, and meditate more:” and this, indeed, would have been no less edifying; for certainly, there cannot be a more useless member of society, nor a less accomplished creature, than a *helluo librorum*, who reads for ever, without digesting any thing.

FORBES (DUNCAN), a very eminent Scottish lawyer, was born at Culloden, in the county of Inverness, in the year 1685, and educated in the university of Edinburgh, whence he removed to Utrecht, and afterwards to Paris, where he studied the civil law. He returned, in 1710, to Scotland, and was called to the bar in the court of session. His abilities as an advocate were soon noticed, and he obtained great practice. In 1717, he was appointed solicitor-general of Scotland. In 1722, he was returned member for the county of Inverness; and in 1725, was promoted to the dignity of lord-advocate. He was further advanced in 1742, to be lord-president of the court of session, in which high station he acted with such integrity, that he was esteemed and honoured by his country. During the rebellion in 1745 and 6, he used the utmost of his power to oppose the pretender, and mortgaged his estate to support the government. With great reason he applied to the ministry for a repayment of those expences which he had incurred by his loyalty, and their refusal is said to have operated so strongly upon his mind, as to

produce a fever, of which he died in 1747, at the age of 62. His writings were chiefly on theological subjects, without any reference to his profession; they are, 1. "Thoughts on Religion." 2. "A Letter to a Bishop." 3. "Reflections on Incredulity," in 2 vols. 12mo, 1750. Father Houbigant translated the two former of these works into French, but they were not greatly admired in that country; the solidity of the Scottish lawyer could not be expected to suit with the vivacity of French reasoners.

FORBIN (CLAUDE, Chevalier de), a French naval officer of great repute, was born in 1656, and bred to the sea-service under a relation, who was a sea-captain, named Forbin-Gardane. In 1686, he was left by his commander the chevalier de Chaumont, in the service of the king of Siam, to whom he was some time chief admiral. He afterwards distinguished himself on the coast of Spain, where, in 1703, he displayed his generosity no less than he had before proved his valour, by giving up to the owner a French prize, which the governor of Barcelona had ceded to him. Louis XIV. admired and esteemed his greatness of soul, and frequently discoursed with him on the subject of his engagements, the recital of which he heard with great satisfaction. Once, when the king had given him some recompence for his services, at the time of going to court to return thanks, his zeal for a brother seaman of great merit, named John Bart, whom he considered as neglected, burst forth in remonstrances for him. The king was pleased with this generous disinterestedness, and remarked to his minister Louvois, that he saw few such examples at his court. But, though Forbin was favoured by the king, he was not equally in the good graces of the ministers; and, after he had distinguished himself highly in many engagements against various enemies, his infirmities and his discontent caused him to retire from the service in 1710. He died in 1733, at the age of 77.

Some maxims were found in his memoirs published in 1749, by Reboulet, in two volumes, which ought to have made him more acceptable to ministers: unless, perhaps, as is highly probable, his experience of the bad effects of the contrary conduct, was the cause of committing them to paper. They are directed to persons who desire to rise in the sea service; and are to this effect: 1. "Never to interfere in any thing which did not strictly belong to their employment." 2. "To pay a blind obedience to the orders they received, however repugnant to their private opinions; trusting that ministers have more extended views, than individuals in the service can develope."

FORBISHER. See FROBISHER.

FORCE (JAMES, NOMPAR, DE CAUMONT, Duke of la), son of Francis, lord of la Force, who, with his eldest son Armand,

was murdered in his bed, in the massacre of St. Bartholomew. James was then only nine years of age, and was sleeping with his father and his brother, but by a wonderful providence he escaped without a wound, and lying immoveable, concealed by the bodies of his murdered relations, was left unperceived by the assassins, and was preserved to flourish as a hero for many years. Voltaire has celebrated this almost miraculous escape, in the second canto of his *Henriade*; and it is verified by the testimony of the duke himself. He bore arms under Henry IV. and afterwards fought on the side of the protestants against Louis XIII. particularly at the siege of Montauban, in 1621. The ensuing year, La Force submitted to the king, and was made marechal of France, lieutenant-general of the army in Piedmont, and had his marquissate erected into a dutchy, besides receiving two hundred thousand crowns in money. The protestants considered this accommodation as an interested dereliction of their cause; and it must be confessed that the rewards it brought were not small. The duke of La Force took Pignerol, and defeated the Spaniards at Carignan, in 1630. Four years after he went into Germany, raised the siege of Philipsbourg, succoured Heidelberg, and took Spire. He died full of years and glory, in 1652, aged 89. If he was not the greatest general of his age, there were but few whose abilities were superior.

FORD (JOHN), a dramatic poet, who wrote in the reigns of James I. and Charles I. He was not only a partner with Rowley and Decker in a play or two, but likewise wrote twelve plays himself. These were all published between 1629 and 1636; and he is supposed to have died soon after the last-mentioned year. The time of his birth is unknown, and most of the circumstances of his life, except that he was of the Middle Temple.

FORDUN (JOHN DE), a Scottish historian. The time and place of his birth are uncertain. But it is known that he was a priest in the church of Fordun in the year 1377, because he dedicated his history of Scotland to cardinal Wardlaw, who at that time was bishop of Glasgow. The time of his death is equally obscure, but may with probability be conjectured to have been soon after he finished his *Scoti-chronicon*. In this history, there are some traditions that seem not sufficiently authenticated, yet some curious and valuable particulars are also contained in it; among which may be reckoned, the oration of a highland bard, delivered at the coronation of Alexander III. in 1249, a piece peculiar in its kind. Every convent in Scotland, and some in England, transcribed copies of this history, and two editions of it have been printed, one by Hearne at Oxford, in 5 vols. 8vo, the other by Mr. Goodall at Edinburgh, in a single volume, folio.

folio. MSS. copies are to be found in great plenty in the Bodleian library, in the British Museum, and at Edinburgh.

FORDYCE (DAVID), a learned and elegant writer of the present age, was born at Aberdeen in 1720, where he was educated, and finally was professor of philosophy in the Marischal college. How well he was qualified to fill this important station, may be estimated by his "Dialogues concerning Education;" and his "Treatise of moral Philosophy," published in the "Preceptor." He was originally designed for the church, to which he was early prompted both by genius and disposition. To prepare himself for it was the whole aim of his ambition, and the whole purpose of his studies for a course of years. That he would have appeared with advantage in that character, may be judged from his "Theodorus; a Dialogue concerning the Art of Preaching," published by his brother Dr. James Fordyce, himself an approved preacher, in 1752. When he had finished this work, he went abroad, to lay in fresh stores of knowledge and experience; but, after a successful tour through France, Italy, and other parts of Europe, when he was returning home, he lost his life in 1751, at the age of 31, by a storm on the coast of Holland.

FOREST (PETER), or FORESTUS, a learned physician, born at Alcmæer, in Holland, of a noble family, in the year 1522. He studied physic in Italy, and practised it there, in France, and in the Low Countries, and died in the latter, in 1597. His "Observations on Medicine," in six volumes, folio, were printed at Frankfort, in 1623, and there are other works extant which were much esteemed in his time.

FOREST (JOHN), a French painter of landscapes, much esteemed in that country, and honoured with the office of painter to the king, was born at Paris in 1636, where he died in 1712. He was a man of talents, and improved himself as a painter by studying under Mola, in Italy. He improved himself also in colouring by close observation of the works of Titian, Giorgione, and the Bassans. His pictures are characterized as presenting many bold strokes, great effects of light, learned contrasts of light and shade, a sublime style, beautiful views, and figures well designed.

FOREST, or FORESTA (JAMES, PHILIP OF), more known by the name of Philip of Bergamo, at which place he was born. He was of the order of Augustines, and was famous in his time as an historian, which he did not much deserve. He published a chronicle from Adam to the year 1503, which, except in those events that fell under his own knowledge, is a tasteless compilation from the most credulous authors. There is also extant by him a Confessional, or Interrogatorium, printed

at Venice, in 1487, folio, and "A Treatise of illustrious Women," in Latin, published at Ferrara, in 1497, folio.

FORMOSUS, bishop of Porto near Rome, (a see set apart to the option of the six senior cardinals), succeeded pope Stephen V. in the year 891, and was the first pope who was translated to the papacy from another see. He had been employed by pope Nicolas in a mission to convert the Bulgarians, had been deposed by John VIII. and restored by Marinus. The people of Rome hated him, and rendered his pontificate uneasy, by various insults. Even after his death, he was not suffered to remain without contumely, but was dragged from his grave by Stephen VI. (who, after the short reign of Boniface VI. succeeded to the papacy) and after a mock trial, was mutilated and thrown into the Tiber. They went so far as to dress up the corpse in the papal robes, and to set it in the seat of state, when Stephen addressing it as if alive, said, "Bishop of Porto, why didst thou carry thy ambition so far as to usurp the see of Rome?" Formosus, who could only answer by a faithless advocate, was of course condemned. In 898, John IX. annulled these proceedings, and re-established the memory of Formosus, though he could not recover his body from the Tiber.

FORSTER (JOHN), a protestant theologer and Hebraist of Wittenberg, born at Augsburg in 1495; was the friend of Reuchlin, Melancthon, and Luther, and taught Hebrew with success at Wittenberg. Not much remains of this Forster, except an Hebrew lexicon, published at Bâle, in 1564, in folio. He died in 1556. There was another John Forster of inferior fame, who published commentaries on Isaiah, and some other works.

FORSTNER (CHRISTOPHER), an Austrian lawyer, born in 1598, who distinguished himself by a political work, entitled, "Hypomnemata Politica," when he was no more than 19. After studying in Germany, he travelled into Italy, where John Cornaro, doge of Venice, honoured him with the order of St. Mark. He then went into France, and afterwards returned to Germany. He was employed in the negotiations for the peace of Munster, where he displayed so much prudence and talent, that count Trautmandorf, the emperor's plenipotentiary, obtained him a place in the Aulic council. He died in 1667, leaving, besides the work already mentioned, 1. "De principatu Tiberii." 2. "Notæ politicæ ad Tacitum." 3. "A collection of his letters on the peace of Munster, &c."

FORT (FRANCIS LE), was born of a noble family at Geneva, in the year 1656. At the age of 14, a strong military ardour carried him into Holland, where he served as a volunteer. Afterwards he obtained a lieutenancy in a German regiment,

ment in the service of the Czar Peter I. Le Fort was bold, enterprising, and generous; his countenance was prepossessing, and his knowledge of four or five languages facilitated his address. He was not learned, but he had seen much, with a strong talent for observation. Peter, who had conceived the project of new modelling his empire, saw him, and became attached to him. In 1696, he entrusted to him the siege of Azof, in which he displayed so much military skill, that the Czar conferred upon him the general command of all his troops by land and sea, made him his first minister of state, and gave him the quality of his ambassador and plenipotentiary in all foreign courts. Seldom has a private individual, and a foreigner, risen to such distinction in any country. All the improvements made by Peter the Great, by which he infused, as it were, a new soul into his vast empire, were made with the participation and advice of Le Fort; and when he died, which was in 1699, at Moscow, the Czar, deeply struck with sorrow for his loss, honoured him with the most magnificent obsequies, and attended them in person.

FORTESCUE (Sir JOHN), an English lawyer in the reign of Henry VI. was descended from an ancient family in Devonshire: but we cannot learn either the place or time of his birth. It is also uncertain in which university he studied, or whether he studied in any. Prince, in his Worthies of Devonshire, supposes him to have been educated at Oxford, and bishop Tanner fixes him to Exeter college: and the great learning every where shewn in his writings makes these conjectures probable. When he turned his thoughts to the municipal laws of the land, he settled at Lincoln's-Inn, where he quickly distinguished himself by his knowledge of civil as well as common law. The first date that occurs, with respect to his preferments, is the fourth year of Henry VI; when, as Dugdale informs us [R], he was made one of the governors of Lincoln's-Inn, and honoured with the same employment three years after. In 1430, he was made a serjeant at law; and, as himself tells us [S], kept his feast on that occasion with very great splendor. In 1441, he was made a king's serjeant at law; and, the year after, chief justice of the King's-bench. He is highly commended by our most eminent writers, for the wisdom, gravity, and uprightness, with which he presided in that court for many years. He remained in great favour with the king, of which he received a signal proof, by an unusual augmentation of his salary. He held his office through the reign of Henry VI. to whom he steadily adhered, and served him faithfully in all his troubles: for which in the first parliament of Edward IV. which began at Westminster, Nov. 1461, he was attainted of high treason, in the

[R] Origines Juridicales, p. 142.

[S] De laudibus legum Angliæ, cap. 50.

same act by which Henry VI. queen Margaret, Edward their son, and many persons of the first distinction, were likewise attainted. After this, Henry fled into Scotland, and it is generally believed, that he then made Fortescue chancellor of England. His name, indeed, upon this occasion, is not found recorded in the patent rolls; because, as Selden says, "being with Henry VI. driven into Scotland by the fortune of the wars with the house of York, he was made chancellor of England while he was there." Several writers have styled him Chancellor of England; and, in his book "*De laudibus legum Angliæ*," he calls himself "*Cancellarius Angliæ* [T]."

In April 1463, he embarked with queen Margaret, prince Edward, and many persons of distinction, who followed the fortunes of the house of Lancaster, at Bamburg, and landed at Sluys in Flanders: whence they were conducted to Bruges, thence to Lisse, and thence into Lorrain. In this exile he remained for many years, retiring from place to place, as the necessities of the royal family required: for though, during that space, the queen and prince were often in motion, and great efforts were made to restore Henry, yet, considering the age of Fortescue, it is not probable that he was suffered to expose himself to such hazards; especially as he might do them better service by soliciting their interest at different courts. It is certain, that he was not idle; but, observing the excellent understanding of prince Edward, who applied himself wholly to military exercises, and seemed to think of nothing but qualifying himself for an expert commander, he thought it high time to give him other impressions, and to infuse into his mind just notions of the constitution of his country, as well as due respect to its laws; so that, if Providence should favour his designs, he might govern as a king, and not as a tyrant, or a conqueror. With this view, as we learn from his introduction, he drew up his famous work, entitled, "*De Laudibus Legum Angliæ*;" which, though it failed of its primary intention, that hopeful prince being not long after cruelly murdered, will yet remain an everlasting monument of this great and good man's respect and affection for his country. This very curious and concise vindication of our laws was received with great esteem, when it was communicated to the learned of that profession; yet it was not published till the reign of Henry VIII. Several editions have since been given of it, with different titles each time: yet none of them suitable to the value of the performance, till that printed in folio in 1732; and again in 1741; with a copious preface; with large, learned, and useful annotations, an accurate index,

[T] Epistle to the Reader, prefixed to his notes, on Fortescue *de laudibus legum Angliæ*.

and whatever else is necessary to satisfy a curious and inquisitive reader.

The house of Lancaster having afterwards a prospect of retrieving their fortunes, the queen and the prince went over to England, Fortescue with many others accompanying them. They did not succeed, so that this chancellor was forced to reconcile himself as well as he could to the victorious Edward IV; for which purpose, he wrote a kind of Apology for his own conduct. This treatise, though it has never been published, Selden had seen; as he tells us in his preface to Fortescue's book, "*De Laudibus, &c.*" After all these extraordinary changes of masters and fortunes, he preserved his old principles in regard to the English Constitution; as appears from another valuable and learned work, written by him in English, and published in the reign of queen Anne, with this title: "The difference between an absolute and limited monarchy, as it more particularly regards the English Constitution: being a treatise written by sir John Fortescue, knight, lord chief justice, and lord high chancellor of England, under king Henry VI. Faithfully transcribed from the manuscript copy in the Bodleian library, and collated with three other manuscripts. Published with some remarks by John Fortescue Aland, of the Inner-Temple, esq. F. R. S. 1714," 8vo. There is a manuscript of this work in the Cotton library, in the title of which it is said to be addressed to Henry VI. but many passages in it shew it to have been plainly written in favour of, and for the service of, Edward IV. A second edition, with amendments, was published in 1719, 8vo. As for this author's other writings, which were pretty numerous, as they were never printed, we know nothing more of them, than we learn from the titles, and the commendations bestowed upon them by those who had perused them. They have, however, been carefully preserved in libraries, some of them being still extant under the following titles: "*Opusculum de natura Legis Naturæ, et de ejus censura in successione regnorum supremorum.*" "*Defensio juris Domus Lancastriæ.*"—"Genealogy of the House of Lancaster."—"Of the title of the House of York." "*Genealogiæ Regum Scotiæ.*"—"A Dialogue between Understanding and Faith."—"A Prayer Book which favours much of the times we live in," &c. It would certainly be a great benefit to the learned world, if his manuscripts were printed; for he was a man of general knowledge, great observation, and his writings would probably throw much light upon the dark parts of our history and antiquities.

We know nothing further of his life, which probably was spent in retirement in the country, free from the cares, and remote from the dangers of a court. Neither is there any distinct account preserved of his death; we are only told in general,

that he was then near ninety years of age, which the circumstances of his life rendered very probable. His remains were interred in the church of Ebburton in Gloucestershire, where he had purchased an estate: and where one of his descendants, in 1677, caused a monument to be repaired, upon which was the figure of this venerable person in his robes, and added an inscription to his memory. It was truly said by Mr. Fortescue Aland [u], that "all good men and lovers of the English Constitution speak of him with honour; and that he still lives, in the opinion of all true Englishmen; in as high esteem and reputation as any judge that ever sat in Westminster hall. He was a man acquainted with all sorts of learning, besides his knowledge in the law, in which he was exceeded by none; as will appear by the many judgements he gave when on the bench, in the year-book of Henry VI. His character in history is that of pious, loyal, and learned: and he had the honour to be called the chief counsellor of the king. He was a great courtier, and yet a great lover of his country."

FORTIGUERRA (NICOLAS), a learned Italian prelate and poet, was born in 1674, obtained the highest rank of episcopacy under pope Clement XI. and flattered himself that Clement XII, a friend of poetry and poets, would advance him to the dignity of cardinal. This pope continually giving him reason to hope, as constantly found excuses for disappointing him; at length one instance more of this duplicity, added to so many that had passed, completely extinguished the hopes of Fortiguerra, and this mortification so deeply affected him, that it proved fatal. When he was on his death-bed, Clement sent to him, endeavouring to comfort him once more and revive his hopes, but the sick man turning himself about, and raising the clothes, only uttered such an explosion, as once surprised and entertained the British house of commons, and said, "that is my answer; a good journey to us both;" "Eccovi la riposta; bon viaggio e per lei, e per me." He died soon after this, which happened in 1735, being then 61. His house was the general resort of wit and literature in Rome, and he wrote his "Ricciardetto," a burlesque poem in thirty Cantos, in a very short time, to prove to a party of this kind, how easy it is for a man of imagination, to write in the style of Ariosto, whom some of them had preferred to Tasso. In this poem he gave abundant liberty to his imagination, and its extravagance would be fatiguing beyond measure, were it not supported by the utmost ease of versification, and perpetual sallies of pleasantry and genius. It has been ably translated into French by a M. du Mourrier, chev. of St. Louis, who died in 1768. There is also a translation of Terence by Fortiguerra,

[u] Preface to the difference between an absolute and limited monarchy, p. 39.  
with

with the Latin text, printed at Urbino in 1736, and adorned with cuts.

**FORTIUS** or **FORTIS** (**JOACHIM**) properly *Joachim Sterck*, but most known by the name of *Fortius Ringelbergius*, a philologer and mathematician of Antwerp, friend of Erasmus and other great scholars, was a teacher of Greek and mathematics, but much esteemed by the emperor Maximilian I. In 1529, he published his book "*De Ratione Studendi*;" and died in 1536. Some others of his works are extant.

**FOSCARI** (**FRANCIS**), a doge of Venice. He was of an illustrious family, which he rendered yet more so by his talents. He was procurator of St. Mark in 1415, and in 1423 procured himself to be elected doge. He signalized his government by the conquest of the territory of Brescia and Bergamo, with the cities of Crema, Ravenna, and others. But these acquisitions were attended with so much expence to the Venetians, that they murmured loudly against him. To appease them, he offered his resignation, which was not accepted. The malice of his enemies vented itself upon his son, whom they caused, on various prettexts, to be thrice banished, once to Trevisa, and twice to Canea or Cydon in Candia. This last banishment overwhelmed the unfortunate father with grief, and rendered him incapable of transacting the affairs of the republic. He was consequently deposed in 1457, at the age of 84, but died two days after. His son also died in prison under a false accusation of murdering a senator, which the real assassin confessed voluntarily on his death-bed, but too late to save the life of young Foscari, who had died in his confinement, the victim of calumny.

**FOSCARINI** (**MICHAEL**), a Venetian historian, who continued the history of Venice written by Nani. His history was published in 1692, in 4to, and makes the tenth volume of the collection of Venetian historians; published in 1718, 4to, a collection badly printed, but containing only good authors. Foscari was a senator, and filled several important posts in the republic. He died in 1692, aged 64. He was publicly employed to write his history, and is supposed to have had the most authentic documents. Two novels by him are extant in an Italian collection, called "*Novelle degli Academici incogniti*," 1651, 4to.

**FOSSE** (**CHARLES DE LA**), a French painter, a pupil of Le Brun, who suffered him to paint for him occasionally in some of his most capital works, was the son of a goldsmith, and born at Paris in 1640. He perfected his talents in Italy, and on his return was employed to paint the dome of the Hotel of Invalids. Louis XIV. settled upon him a pension of 1000 crowns. He was also received into the academy of painting, where

where he became rector and professor. His fame extended even to England, whither he was invited by the earl of Montagu, and employed by him in decorating his magnificent house, now the British Museum, where his paintings attracted universal admiration. William III. on seeing them, offered him a handsome establishment in this country; but, at the same time, the celebrated architect Mansard, wrote to him from France, that he was wanted there to co-operate with him in finishing some public buildings, and he returned to his native country, where he died in 1716. He was reckoned inimitable in his time as a colourist, and excellent both in landscape and historical painting.

FOSSE (ANTONY DE LA), nephew of the former, and like him son of a goldsmith, was born at Paris in 1658. He became lord of Aubigny, by purchasing the lands to which that title was attached. He was successively secretary to the marquis de Crequi, and the duke d'Aumont. When the former of these noblemen was slain at the battle of Luzara, La Fosse was employed to carry his heart to Paris, and celebrated the death of the young hero in verses which are still extant. He was so much a master of Italian as to write skilfully in that language both in prose and verse. But his chief fame as a poet was achieved in his own language, in which he wrote several tragedies, and many other poems. His "Polixene, Manlius, and Theseus," maintained their station in the French theatre till the Revolution; and all his dramas are said to abound with passages which would not disgrace the finest tragic writers of France. His versification was highly finished, and he said that the expression cost him more than the thoughts. His *Manlius*, the best of his pieces, has been pronounced in many respects worthy of Corneille. Yet even in France, we are told, he is less known than he deserves. He was intimate with the poet J. Baptiste Rousseau, and lived the life of a philosopher, preferring letters to fortune, and friendship to every thing. He died in 1708, at the age of 50. His modesty was equal to his genius; and when any of his pieces were less successful than others, he professed constantly that he never appealed from the judgement of the public.

FOSTER (SAMUEL), an English mathematician, and professor of astronomy at Gresham college, was born in Northamptonshire; and sent to Emanuel college Cambridge, in 1616. He took the degree of bachelor of arts, in 1619, and of master in 1623. He applied early to the mathematics, and attained to great proficiency in that kind of knowledge, of which he gave the first specimen in 1624. He had an elder brother at the same college with himself, who precluded him from a fellowship: in consequence of which, he offered himself a candidate  
for

for the professorship of astronomy in Gresham college, Feb. 1636, and was elected the 2d of March. He quitted it again, it does not appear for what reason, Nov. 25, the same year, and was succeeded therein by Mr. Mungo Murray, professor of philosophy at St. Andrew's in Scotland. Murray marrying in 1641, his professorship was thereby vacated; and as Foster had before made way for him, so he in his turn made way for Foster, who was re-elected May 22, the same year. The civil war breaking out soon after, he became one of that society of gentlemen, who had stated meetings for cultivating philosophy, and afterwards were established by charter, under the name of the Royal Society, in the reign of Charles II. In 1646, Dr. Wallis, another member of that society, received from Foster a mathematical theorem, which he afterwards published in his "Mechanics." Neither was it only in this branch of science that he excelled, but he was likewise well versed in the ancient languages; as appears from his revising and correcting the "Lemmata" of Archimedes, which had been translated from an Arabic manuscript into Latin, but not published, by Mr. John Greaves. He made also several curious observations upon eclipses, both of the sun and moon, as well at Gresham college, as in Northamptonshire, at Coventry, and in other places; and was particularly famous for inventing, as well as improving, astronomical and other mathematical instruments. After being long in a declining state of health, he died in 1652, at his own apartment at Gresham college. His works are, 1. "The description and use of a small portable quadrant, for the more easy finding of the hour of azimuth," 1624, 4to. This treatise, which has been reprinted several times, is divided into two parts, and was originally published at the end of Gunter's "Description of the Cross Staffe in three books," to which it was intended as an appendix. 2. "The Art of Dialling, 1638," 4to. Reprinted in 1675, with several additions and variations from the author's own manuscript, as also a supplement by the editor William Leybourne. Our author himself published no more, yet left many other treatises, which, though not finished in the manner he intended, were published by his friends after his death: as, 3. "Posthuma Fosteri: containing the description of a Ruler, upon which are inscribed divers scales, &c. 1652." 4to. This was published by Edmund Wingate, esq. 4. "Four Treatises of Dialling, 1654," 4to. 5. "The Sector altered, and other scales added, with the description and use thereof, invented and written by Mr. Foster, and now published by William Leybourne, 1661," 4to. This was an improvement of Gunter's Sector, and therefore published among his works. 6. "Miscellanies, or Mathematical Lucubrations of Mr. Samuel Foster, published, and many of them translated into English, by the care and

and industry of John Twysden, C. L. M. D. whereunto he hath annexed some things of his own." The treatises in this collection are of different kinds, some of them written in Latin, some in English.

There have been two other persons of this name, who have published mathematical pieces. The first was WILLIAM FOSTER, who was a disciple of Mr. Oughtred, and afterwards a teacher of mathematics in London. He distinguished himself by a book, which he dedicated to Sir Kenelm Digby, with this title, "The Circles of Proportion, and the Horizontal Instrument, &c. 1633," 4to. The other was MARK FOSTER, who published "A Treatise of Trigonometry," but lived later in point of time than either of the other two.

FOSTER (Dr. JAMES), an English dissenting-minister, was born at Exeter, Sept. 16, 1697. His grandfather was a clergyman at Kettering in Northamptonshire; but his father, being educated by an uncle who was a dissenter, imbibed the same principles, and was afterwards by trade a Tucker, or Fuller, in Exeter. He was sent early to the free-school in that town, where the foundation of a friendship between him and Dr. Conybeare, afterwards bishop of Bristol, is said to have been laid; and thence was removed to an academy in the same city, where he finished his studies. He there displayed pre-eminent natural abilities, a quick apprehension, a solid judgement, a happy memory, and a free commanding elocution.

He began to preach in 1718; soon after which a strong debate arose among the dissenters, upon the doctrine of the Trinity, and subscription to tests. The dispute was fiercely carried on among them in the West of England, and particularly at Exeter, where he then resided. As he embraced the obnoxious opinions, the clamour soon ran high against him; and he was prevailed on to quit the county of Devon, and to accept of an invitation to Melborne in Somersetshire. Here he continued till some of his hearers took offence also, and made that place uneasy to him. Then he removed to Ashwick, an obscure retreat under the hills of Mendip in the same county; where he preached to two poor congregations, one at Colesford, the other at Wokey near Wells, both of which together did not produce more than 15*l.* per annum. It seems to have been here that he wrote his celebrated "Essay on Fundamentals," and likewise his sermon "On the Resurrection of Christ;" for they were both printed in 1720.

From this place he removed to Trowbridge in Wiltshire, where he boarded with Mr. Norman, a reputable glover. Here his congregation did not consist of more than twenty or thirty persons; and his finances were so very insufficient for his support, that he began to entertain thoughts of quitting  
the

the ministry, and learning the glove trade of Mr. Norman: choosing rather to recur to some secular employment, than seek for succour in the established church. About this time he was convinced, by reading Dr. Gale, that baptism of the adult by immersion was the true scripture-doctrine, and accordingly was baptised that way in London: but this caused no misunderstanding between him and his presbyterian congregation. While he was meditating on the poverty of his condition, and looking abroad for better means of subsistence, Robert Houlton, esq. took him into his house as a chaplain, and treated him with much humanity. This event seems to have opened his way to public notice; for, in 1724, he was chosen to succeed Dr. Gale at Barbican, where he laboured as a pastor above twenty years.

In 1731, he published a "Defence of the Usefulness, Truth, and Excellency of the Christian Revelation," against Tindal's "Christianity as old as the Creation." This Defence is written with great force of argument, and great moderation; has been well accepted, and much esteemed by the candid and judicious of all parties; and, as is said, was spoken of with great regard by Tindal himself. In 1744, he was chosen pastor of the independent church of Pinners-hall. In 1748, the university of Aberdeen conferred on him the degree of doctor of divinity by diploma: for the Scottish divines had the highest opinion of his merit.

In August, 1746, he attended lord Kilmarnock, who was concerned in the rebellion the year before; and they who lived with him imagined, that this attendance made too deep an impression on his tender, sympathizing spirit. His vivacity, at least, was thenceforward observed to abate; and, in April, 1750, he was visited with a violent disorder, of which he never thoroughly recovered, though he continued to preach more or less till January, 1752. Three days after, he had another shock of the paralytic kind, which so impaired his understanding, that he never possessed it rightly afterwards. About ten days before his death he was paralytic, but did not entirely lose his senses till the last, Nov. 5, 1753. Besides the pieces already mentioned, he published "Tracts on Heresy," on which subject he had a controversy with Dr. Stebbing: several "Funeral Sermons," one among the rest for the Rev. Mr. Thomas Emlyn: "An Account of Lord Kilmarnock:" four volumes of "Sermons," in 8vo: and two volumes of "Discourses on Natural Religion and Social Virtue," in 4to.

Such was the end, and such were the works, of this great and good man; for good he was in the sublime sense of the word. His humanity was illustrious; and his generous sentiments and compassionate sympathies were admired by all. He

was perfectly free from every thing gross and worldly. His benevolence and charities were so extraordinary, that he never reserved any thing for his own future use: and had it not been for two thousand subscribers to his "Discourses on Natural Religion and Social Virtue," he would have died extremely poor. His way of thinking was great and noble: "I always had," says he, "I bless God, ever since I began to understand, or think, to any purpose, large and generous principles, and there never was any thing either in my temper or education, which might incline me to narrowness and bigotry: and I am heartily glad of this opportunity, which now offers itself, of making this public, serious profession, that I value those, who are of different persuasions from me, more than those who agree with me in sentiment, if they are more serious, sober, and charitable." He might say with the primitive Christians, *Non magna loquimur, sed vivimus*: that is, "We do not speak great and pompous things, but we live to act them." He refused large offers of preferment made by Rundle bishop of Derry, preferring, like an honest man, his principles to his profit.

It would be wrong to close this article, without taking notice of his talent for preaching, which was, indeed, very eminent and extraordinary. His voice was naturally sweet, strong, distinct, harmonious: and his ear enabled him to manage it exactly. He was also a perfect master of action; his action, however, was grave, expressive, natural, free from violence, free from distortions: in short, such as became the pulpit, and was necessary to give force and energy to the truths there delivered. Add to these, that he had a fine genius, a lively imagination, great sprightliness and vivacity of address, an easy flow, masterly expression, sublime ideas; and it cannot be matter of surprise that he should attain nearly to perfection in preaching. The Sunday Evening Lecture, begun in 1728, which he carried on at the Old Jewry above twenty years, shewed indisputably, that nobody ever went beyond him for popularity in this respect. For hither resorted persons of every rank, station, and quality; clergy, wits, freethinkers: and hither curiosity might probably draw the poet himself, who, in the epilogue to his satires, has taken occasion to praise him for this talent in the following lines:

"Let modest Foster, if he will excell  
Ten Metropolitans in preaching well."

Lord Bolingbroke has attributed to him, with commendation, that false Aphorism which brings Christianity so near to deism; "Where mystery begins religion ends."

FOSTER (JOHN), an excellent classic scholar, was born in 1731, at Windsor, the propinquity of which to Eton was, fortunately

unately for him, the motive for sending him to that college for education, where, at a very early age, he manifested great abilities, and, in an uncommon manner, baffled all the hardships which other boys in their progress usually encounter. He, however, had two considerable advantages; the first, being received as a pupil by the late Rev. Septimius Plumptree, then one of the assistants; and the second, that he was noticed by the reverend and very learned Dr. John Burton, vice-provost of Eton; by the abilities of the former in the Greek language, and of the latter in the Hebrew, Mr. Foster profited exceedingly. It was a matter highly pleasing to them, that they did not throw their seed on a barren soil; whatever instruction he received, he cultivated incessantly; and it is but justice to add, that he in a great measure excelled his contemporaries. His learning and his sobriety recommended him to many friends while he continued at Eton, which was till 1748, when he was elected at King's college in Cambridge; a college to which, as Mr. Pote observes in his advertisement to his "*Registrum Regale*," Eton annually sendeth forth her ripe fruit. Mr. Foster here improved himself under the late provost Dr. Wm. George, an excellent Greek, and general scholar. At the expiration of three years he there (as usual) became a fellow, and shortly afterwards was sent for to Eton by the late Dr. Edward Barnard, to be one of his assistants. Great honour was sure to attend Mr. Foster from this summons, for no man distinguished better, or could form a stronger judgement of his abilities and capacity, than Dr. Barnard: and such was his attention to the school, that he made it his primary consideration, that it should be supplied with assistants the most capable and the most deserving. At the resignation of this great master, which happened Oct. 25, 1765, when he was chosen provost on the death of Dr. Sleech, he exerted his whole interest for Dr. Foster to succeed him in the mastership, and by his weight in the college he carried his point. But it did not prove fortunate for his successor, or for the seminary; the temper, the manner, the persuasion, the politeness, the knowledge of the world, which Dr. Barnard so eminently displayed, did not appear in his successor. His learning justly entitled him to the situation; but learning is not the sole ingredient to constitute the master of such a school; more, much more, is required: and Dr. Foster appeared to the more disadvantage, from immediately succeeding so great a man. Nor could he long support himself in his situation; his passions undermined his health, and, notwithstanding his abilities as a scholar, his government was defective, his authority insufficient, and he judged it best to resign, that he might not destroy a fabric which he found himself unequal to support. Dr. Foster however did not retire unrewarded; his Majesty, on the death of Dr. Sumner in 1772, bestowed on him a canonry of Windsor,

Windfor. But this he did not long enjoy; his ill health carried him to the German Spa, where he died in September the year following, and where his remains were interred; but afterwards were removed to Windfor, and deposited near those of his father, who had been mayor of that corporation.

The following epitaph, composed by himself, is to be seen on a neat tomb erected in the church-yard of that place: the conception and expression of it, in themselves conveying a high notion of his talents.

“ Hic jaceo

JOHANNES FOSTER, S. T. P.

Vindesoriæ natus anno Domini 1731;

Obiit anno 1773.

Literas, quarum rudimenta Etonæ hauseram,

Cantabrigiæ in Coll. Regali excolui,

Etonæ postea docui.

Qui fuerim, ex hoc marmore cognosces,

Qualis vero, cognosces alicubi;

Eo scilicet supremo tempore,

Quo egomet, qualis et tu fueris, cognoscam.

Abi viator, et fac sedulo

Ut ibidem bonus ipse tunc appareas.”

Dr. Foster published “An Essay on the different Nature of Accent and Quantity, with their Use and Application in the Pronunciation of the English, Latin, and Greek Languages; containing, an Account and Explanation of the Ancient Tones, and a Defence of the present System of Greek Accentual Marks, against the Objections of Isaac Vossius, Henninius, Sarpedonius, Dr. Gally, and others.” In this learned Essay, which sufficiently exalted his character as a scholar, not only Benteian acuteness and variety of learning are conspicuous, but justness of composition, elegance united with spirit, and ingenuous and exemplary candour. It was printed for Pote in 1762. Several exercises of the doctor’s are extant in MS. which also do him peculiar honour.

FOTHERGILL (GEORGE), D. D. and principal of St. Edmund Hall in Oxford, was the eldest of seven sons of Henry and Elizabeth Fothergill. He was born on the last day of the year 1705; N. S. at Lockholme in Ravenstonedale, in the county of Westmorland: where the family had long been situated and possessed of a competent estate, which had descended from father to son for many generations: He received the first part of his education in the place of his nativity, at a free grammar school, founded and endowed by a person of the same name and family. He was afterwards removed to Kendal-school, and from thence, at sixteen years of age, to Queen’s college in Oxford; where he became fellow, and an eminent tutor.

Oft.

Oct. 17, 1751, he was elected principal of St. Edmund hall, and presented to the vicarage of Bramley in Hampshire. After having been long afflicted with an asthma, he died Oct. 5, 1760, and was buried in the chapel of Edmund hall, at the north end of the communion-table; where his modesty forbade any monument to be erected to his memory. He was author of two volumes of sermons, in octavo. The first consists of occasional discourses published by himself; the second was printed from his MSS. and published by his brother.

FOTHERGILL (JOHN), an eminent physician [x], son of John and Margaret Fothergill, quakers, was born March 8, 1712 [y], at Carr End in Yorkshire, where his father, who had been a brewer at Knaresborough (after having travelled from one end of America to the other), lived retired on a small estate which he cultivated. The eldest son Alexander, who studied the law, inherited that estate. John was the second son. Joseph, the third son, was an ironmonger at Stockport, in Cheshire, where he died a few years ago. Samuel, the fourth son, went to America, and became a celebrated preacher among the quakers. There was also a sister, Anne, who lived with the doctor, and survived him.

John received his education under the kind care of his grandfather Thomas Hough, a person of fortune in Cheshire (which gave him a predilection for that county), and at Sedburg in Yorkshire. About 1718 he was put apprentice to Benjamin Bartlett, apothecary, at Bradford, whence he removed to London, Oct. 20, 1736, and studied two years as a pupil of doctor (afterwards sir Edward) Wilmot, at St. Thomas's Hospital. He then went to the university of Edinburgh, to study physic, and there took his doctor's degree. His Thesis was entitled, "*De emeticorum usu in variis morbis tractandis*;" and it has been republished in a collection of Theses by Smellie. From Edinburgh he went to Leyden [z], whence, after a short stay, he travelled through some parts of France and Germany, and, returning to England, began his practice in London about 1740, in a house in Whitehart-court, Lombard-street (where he resided till his removal to Harpur-street in 1767), and acquired both reputation and fortune. He was admitted a licentiate of the College of Physicians of London, 1746, and in 1754, fellow of Edinburgh, to which he was a considerable benefactor. In 1753, he became a member both of the Royal and Antiquarian Societies; and was at his death a member of the

[x] Gent. Mag. 1781, p. 165; corrected by Memoirs since published by Dr. Lettsom and Dr. Thompson.

[y] So Dr. Lettsom — The Memoirs of Dr. Fothergill, by Dr. Thompson, say he

was born "Oct. 12, O. S. 1712."

[z] An account of this excursion is given by Dr. Lettsom in a Latin letter to Dr. Cuming of Dorchester, one of his earliest and steadiest friends.

Royal Medical Society at Paris. He continued his practice with uninterrupted success till within the last two years of his life, when an illness, which he had brought on himself by his unremitted attention, obliged him greatly to contract it. Besides his occupation in medical science, he had imbibed an early taste for natural history, improved by his friend Peter Collinson, and employed himself particularly on the study of shells, and of botany. He was for many years a valuable contributor to the *Gentleman's Magazine*; which in return considerably assisted his rising fame. His *Observations on the Weather and Diseases* were begun there in April 1751, and discontinued in the beginning of 1756, as he was disappointed in his views of exciting other experienced physicians in different parts to imitate the example. Though his practice was very extensive, he did not add to his art any great or various improvements. His pamphlet on the ulcerous sore throat, is, on every account, the best of his publications, and that owes much of its merit to the information of the late doctors Letherland [A] or Sylvester. It was first printed in 1748, on the re-appearance of that fatal disorder which in 1739 had carried off the two only sons of Mr. Pelham. It may be here added, that Dr. Wilmot preserved lady Catherine Pelham, after her sons had died of it, by lancing her throat; a method which, he said, he had once before pursued with the same success. In 1762, Dr. Fothergill purchased an estate at Upton in Essex, and formed an excellent botanic garden, with hot-houses and green-houses, to the extent of 260 feet. In 1766, he began regularly to withdraw, from Midsummer to Michaelmas, from the excessive fatigue of his profession, to Lee Hall, near Middlewich in Cheshire; which, though he only rented it by the year, he had spared no expence to improve. During this recess he took no fees, but attended to prescribe gratis at an inn at Middlewich once a week. Some time before his death he had been industrious to contrive a method of generating and preserving ice in the West Indies. He was the patron of Sidney Parkinson, and drew up the preface prefixed to his account of the voyage to the South Seas. At his expence also was made and printed an entire new translation of the whole Bible, from the Hebrew and Greek originals, by Anthony Purver [B], a quaker, in two volumes, 1764,

[A] See Mr. Chandler's *Treatise on a Cold*, 1761, p. 53, where the method of treating this new disorder is absolutely given to Dr. Letherland; who with that modesty which was his distinguishing characteristic, when the doctor's MS. was shewn to him, expressly forbade any mention of his name in it.

[B] This man deserves to be added to the list of unlearned mechanics, who by

dint of application have acquired a knowledge of the learned languages, beginning with the Hebrew, and proceeding to the Greek and Latin. He was bred a shoemaker, with a serious turn and desire of enquiring into the religious sentiments he had imbibed in his youth. This work is said to have cost the doctor not less than 2000*l*.

folio, and also, in 1780, an edition of bishop Percy's "Key to the New Testament," adapted to the use of a seminary of young quakers, at Acworth, near Leeds, which the doctor first projected, and afterwards endowed handsomely by his will. It now contains above 300 children of both sexes, who are clothed and instructed. Among the other beneficent schemes suggested by Dr. Fothergill, was that of bringing fish to London by land carriage, which, though it did not in every respect succeed, was supposed to defeat a monopoly; and, that of rendering bread much cheaper, though equally wholesome, by making it with one part of potatoes, and three parts of household flour. But his public benefactions, his encouragements of science, the instances of his attention to the health, the police, the convenience of the metropolis, &c. we cannot pretend to specify. The fortune which Dr. Fothergill acquired, was computed at 80,000*l*. His business when he was in full practice, was calculated at near 7000*l*. per annum. In the *Influenza* of 1775 and 1776, he is said to have had sixty patients on his list daily, and his profits were then estimated at 8000*l*. The disorder which hastened his death was an obstruction in the bladder, occasioned by a delicacy which made him unwilling to alight from his carriage for relief. He died at his house in Harpur-street, Dec. 26, 1780; and his remains were interred, Jan. 5, in the quakers burying-ground at Winchmore-hill. The executors, who were his sister, and Mr. Chorley, linen-draper, in Gracechurch-street, who married one of his nieces, intended the burial to be private; but the desire of the quakers to attend the funeral rendered it impossible. Only ten coaches were ordered to convey his relations and friends, but there were more than seventy coaches and post-chaises attending; and many of the friends came above 100 miles, to pay their last tribute of respect. The doctor by his will appointed, that his shells, and other pieces of natural history, should be offered to the late Dr. Hunter at 500*l*. under the valuation he ordered to be taken of them. Accordingly, Dr. Hunter bought them for 1200*l*. The drawings and collections in natural history, which he had spared no expence to augment, were also to be offered to Mr. (now sir Joseph) Banks, at a valuation. His English portraits and prints, which had been collected by Mr. John Nickolls of Ware, and purchased by him for 80 guineas, were bought for 200 guineas by Mr. Thane. His books were sold by auction, April 30, 1781, and the eight following days. His house and garden at Upton, were valued at 10,000*l*.

FOUCAULT (NICOLAS JOSEPH), born at Paris in 1643, was a man of some political rank, and at the same time an eminent antiquary, and an honorary member of the academy of belles-lettres. He was successively intendant of Montauban, of

Pau, and of Caen, and within six miles of the latter place, discovered in 1704 the ancient town of the Vinducasses. An exact account of this discovery is inserted in the first volume of the history of the academy of inscriptions, with an enumeration of the coins, marbles, and other antiquities there found. His museum, formed from this and other sources, was of the most magnificent kind. Some time before this, he had made a literary discovery also, having found, in the abbey of Moissac in Querci, a MS. of Lactantius de mortibus Persecutorum, then only known by a citation of St. Jerom from it. From this MS. Baluze published the work. He died in 1721. He was of gentle manners, though austere virtue; and pleasing, though deeply learned.

FOUCQUET (NICOLAS), marquis of Belle-Isle, was born in 1615. His father was a counsellor of state; his mother, Mary de Meaupeou, was almost canonized for her charities, and lived to the age of 91, (1681). Nicolas Foucquet was early distinguished for talents, and early advanced. At 20 he was master of requests, at 35 procurator-general of the parliament of Paris, and at 38 superintendant of the finances, at a time when they were much in want of management, in consequence of wars, and the peculation of Mazarin. Foucquet was not the proper person to restore them; he squandered the public money for his own use, with so little remorse, that he expended near 36 millions of livres (150,000l.) to build and adorn his house at Vaux. His profusion raised suspicions of dangerous designs; and an attempt to rival his master, Louis XIV. in the affections of madame de la Valliere, contributed to irritate that monarch against him. His ruin was completed, like that of Wolsey, by his magnificence and pride. The king visited him at Vaux, and there saw a feast more splendid than he was used to give himself, and a place more beautiful than St. Germain, or Fontainebleau. His motto and device were also offensive: the latter was a squirrel pursued by a snake, (*coleuvre*, the arms of Colbert), with these words, "Quo non ascendam," "Whither shall I not rise?" From this moment his disgrace was fixed. The entertainment was given late in August 1661, and he was arrested at Nantes early in September. He was tried after a time by commissaries appointed for the purpose, and, in 1664, condemned to perpetual banishment; but the sentence was changed to perpetual imprisonment. He was confined in the citadel of Pignerol, where he is supposed to have died in March, 1680, at the age of 65, a memorable example of the folly and danger of extravagance and ambition. It has been pretended by some authors, that he died in private, among his own family, but in the utmost obscurity. He was liberal, during his elevation, to men of letters, some of whom he pensioned.

fioned. Some writers have greatly extolled his resignation after his disgrace.

FOUCQUET (CHARLES LOUIS AUGUSTUS), count of Belle-Isle, more known by the name of marechal BELLISLE, grandson of the preceding, was born in 1684. Politics and history attracted his attention from his very infancy, to which studies he afterwards added that of mathematics. He had hardly finished his education when Louis XIV. gave him a regiment of dragoons. He signalized himself at the siege of Lisle, received other steps of promotion, and at the peace returned to court, where the king perfectly forgot the faults of the grandfather in the merits of his descendant. When war again broke out, after the death of Louis XIV. he proceeded to distinguish himself, but a change of ministry put a check to his career. He shared the disgrace of the minister Le Blanc, was for a time imprisoned in the Bastille, and then banished to his own estate. In this retreat he composed a complete justification of himself; he was recalled to court, and from that time experienced only favour, fortune and promotion. In the war of 1733, he obtained a principal command in Flanders, distinguished himself before Philipsburg, and commanded during the rest of the campaign in Germany. In 1735 he was decorated with the order of the Holy Ghost, and was the confidential adviser of the minister, cardinal Fleury. About this time, taking advantage of an interval of peace, he wrote memoirs of all the countries in which he had served: but on the death of the emperor Charles VI. in 1740, he urged the cardinal to declare war. Ambition prompted this advice, and his ambition was not long without gratification. In 1741, he was created marechal of France. The witlings attacked him on his elevation, but he despised their efforts: "These rhymers," said he, "would have gained their ends, should I do them the honour to be angry." At the election of the emperor in 1742, marechal Bellisle was plenipotentiary of France at the diet of Frankfort. His magnificence on that occasion was no less extraordinary than the extent of his influence in the diet. He appeared rather as a principal elector than an ambassador, and secured the election of Charles VII. Soon after, by the desertion of the Prussians and Saxons, the marechal found himself shut up in Prague, and with great difficulty effected a retreat. He was obliged to march his army over the ice, and three thousand troops left in Prague were compelled to surrender, though with honour. On his return to Frankfort, Charles VII. presented him with the order of the Golden Fleece, having already declared him a prince of the empire. In December, 1743, as he was going again into Germany, he was taken prisoner at Elbingerode, a small town encircled by the territory of Hanover, and was carried into Eng-

land, where he remained till August, 1744. He then served against the Austrians in Provence; and, returning to Versailles to plan the campaign of 1748, was created a peer of France. He had enjoyed the title of duke of Gisors, from the year 1742. After the peace in 1748, his influence at court continued to increase, and in 1757 he became prime minister; but in this situation he lived only four years; falling a victim, it is said, to his application to business, his sorrow for the misfortunes of France, and his anxious cares to extricate her from them. This patriotic character coincides with other anecdotes related of him. Having lost his brother, whom he tenderly loved, at a very critical period of public affairs, he suppressed his private grief as soon as possible, saying, "I have no brother; but I have a country, let me exert myself to save her." He died in January, 1761, at the age of 77.

Marechal Bellisle was a great character, equally formed for war and politics. He joined the politeness of a courtier to the frankness of a soldier, and persuaded without being eloquent, because he always seemed convinced of what he urged. He was haughty with the great, but affable to his inferiors; and protected merit, not through vanity, but real esteem. He had no vice, except too much inclination for women. He was twice married, but had only one son, by his second wife, who fell in battle in the year 1758.

FOULON (WILLIAM), a Dutch Latin poet, styled by himself, in allusion to his real name, *Gulielmus Gnaphæus*, was born at the Hague, and became master of a school in that place. He wrote several comedies in Latin, which sometimes have been sought by foreign collectors, rather as rare than for their intrinsic merit; yet the *Acolastus* is common and cheap in this country. We know of three of these comedies. 1. "*Martyrium Johannis Pistorii*," Leyden. 2. "*Hypocrisis*," a tragi-comedy, 1554. 3. "*Acolastus, de filio prodigo*," a comedy, all in 8vo. He died at Horden in Friesland, where he was latterly a burgomaster, at the age of 75, in 1558. Many critics would say that nothing very lively could be expected in the comedies of a Dutch burgomaster. His *Acolastus* was reprinted at Paris, in 1554, with elaborate notes by Gabriel Prateolus; and is said, in the title, to be formed so diligently of sentences from Plautus and Terence, that to interpret it might serve as an extensive comment on both those authors.

FOUNTAINÉ (Sir ANDREW), knt. whose ancestors were seated at Narford in Norfolk [c], so early as the reign of Henry III. was educated as a commoner of Christ Church, Oxford, under the care of that eminent encourager of literature, Dr.

Aldrich. He at the same time studied, under Dr. Hickes, the Anglo-Saxon language, and its antiquities; of which he published a specimen in Hickes's "Thesaurus," under the title of "Numismata Anglo-Saxonica et Anglo-Danica, breviter illustrata ab Andrea Fountaine, eq. aur. & ædis Christi Oxon. alumno. Oxon. 1705," in which year Mr. Hearne dedicated to him his edition of Justin the historian. He received the honour of knighthood from king William; and travelled over most parts of Europe; where he made a large and valuable collection of pictures, ancient statues, medals, and inscriptions; and, while in Italy, acquired such a knowledge of *virtù*, that the dealers in antiquities were not able to impose on him. In 1709 his judgement and fancy were exerted in embellishing the "Tale of a Tub" with designs almost equal to the excellent satire they illustrate. At this period he enjoyed the friendship of the most distinguished wits, and of Swift in particular, who repeatedly mentions him in the Journal to Stella in terms of high regard. In December, 1710, when sir Andrew was given over by his physicians, Swift visited him, foretold his recovery, and rejoiced at it; though he humorously says, "I have lost a legacy by his living; for he told me he had left me a picture and some books, &c." Sir Andrew was vice-chamberlain to queen Caroline while princess of Wales, and after she was queen. He was also tutor to prince William, for whom he was installed (as proxy) knight of the Bath, and had on that occasion a patent granted him, dated Jan. 14, 1725, for adding supporters to his arms. Elizabeth his sister, married colonel Clent of Knightwick in Worcestershire. Of his skill and judgement in medals ancient and modern, he made no trifling profit, by furnishing the most considerable cabinets of this kingdom. In 1727, he was appointed warden of the mint, an office which he held till his death, which happened Sept. 4, 1753. He was buried at Narford in Norfolk, where he had erected an elegant seat, and formed a fine collection of old china ware, a valuable library, an excellent collection of pictures, coins, and many curious pieces of antiquity. Sir Andrew lost many miniatures by a fire at White's original chocolate-house in St. James's-street, where he had hired two rooms for his collections. A portrait of him, by Mr. Hoare of Bath, is in the collection at Wilton-house; and two medals of him are engraved in Snelling's "English Medals, 1776." Montfaucon, in the preface to "L'Antiquité Expliquée," calls sir Andrew Fountaine an able antiquary, and says that, during his stay at Paris, that gentleman furnished him with every piece of antiquity that he had collected, which could be of use to his work; several were accordingly engraved and described, as appears by sir Andrew's name on the plates.

FOUQUIERES (JAMES), a Flemish painter of the 17th century, was one of the most learned and celebrated of landscape painters. Some have placed him so near Titian, as to make the difference of their pictures consist, rather in the countries represented, than in the goodness of the pieces. The principles they went upon are the same, and their colouring alike good and regular. He painted for Rubens, of whom he learned the essentials of his art. The Elector-Palatine employed him at Heidelberg, and from thence he went to Paris; where, though he worked a long time, and was well paid, yet he grew poor for want of conduct, and died in the house of an ordinary painter called Silvain, who lived in the suburbs of St. Jaques.

FOUR DU. See LONGRUE.

FOURMONT (STEPHEN), professor of the Arabic and Chinese languages at Paris, was the son of a surgeon, and born at Herbelai near Paris, in 1683. He learned the elements of Latin from the curate of the place; but, losing his father when very young, he came under the care of an uncle, who removed him to his house at Paris, and superintended his studies. He went through the courses of logic, rhetoric, and philosophy, in different colleges; and happening to meet with the abbé Sevin, who loved study as well as himself, they formed a scheme of reading all the Greek and Latin poets together. But as the exercises of the society employed most of their hours by day, they found means to continue this task secretly by night; and this being considered as a breach of discipline, the superior thought fit to exclude them from the community. Fourmont retired to the college of Montaigu, and there had the very chambers which formerly belonged to Erasmus; and here the abbé Sevin continued to visit him, when they went on with their work without interruption. Fourmont joined to this pursuit the study of the Oriental languages, in which he made a very uncommon progress.

He afterwards was employed in reading lectures: he explained the Greek fathers to some, and the Hebrew and Syriac languages to others. After that, he undertook the education of the sons of the duke d'Antin, who were committed to his care, and studied in the college of Harcourt. He was at the same time received an advocate: but, the law not being suited to his taste, he returned to his former studies. He then contracted an acquaintance with the abbé Bignon, at whose instigation he applied himself to the Chinese tongue, and succeeded beyond his expectations, for he had a prodigious memory, and a particular turn for languages. He now became very famous. He held conferences at his own house, once or twice a week, upon subjects of literature; at which foreigners, as well as French, were admitted and assisted. Hence he became known to the  
count

count de Toledo, who was infinitely pleased with his conversation, and made him great offers, if he would go into Spain; but Fourmont refused. In 1715, he succeeded M. Galland to the Arabic chair in the Royal-college. The same year, he was admitted a member of the Academy of Inscriptions; of the Royal Society at London, in 1738; and of that of Berlin, in 1741. He was often consulted by the duke of Orleans, who had a particular esteem for him, and made him one of his secretaries. He died at Paris in 1743.

His most considerable works are, 1. "The Roots of the Latin tongue in metre." 2. "Critical Reflections upon Ancient History, to the Time of Cyrus," 2 vols. 4to. 3. "Meditationes Sinicæ," folio. 4. "A Chinese Grammar, in Latin," folio. 5. "Several Dissertations, printed in the Memoirs of the Academy of Inscriptions, &c." He left several works in manuscript. We must take care not to confound him with MICHAEL FOURMONT, his younger brother, who was an ecclesiastic, a professor of the Syriac tongue in the Royal-college, and a member also of the Academy of Inscriptions, who died in 1746.

FOURNIER (PETER SIMON), a French engraver and letter-founder, was born at Paris in 1712, and excelled in his profession. His letters not only embellished the typographical art, but his genius illustrated and enlarged it. He published, in 1737, a table of proportions to be observed between letters, in order to determine their height and relations to each other. This ingenious-artist ascended to the very origin of printing, for the sake of knowing it thoroughly. He produced at different times several historical and critical dissertations upon the rise and progress of the typographical art, which have since been collected and published in one volume, 8vo, divided into three parts: the last includes a curious history of the engravers in wood. But the most important work of Fournier, is his "Manuel Typographique, utile aux gens de Lettres, et a ceux qui exercent les differents parties de l'Art de l'Imprimerie," in 2 vols. 8vo. The author meant to have added two more, but was prevented by his death, which happened in 1768. In this "Manuel" are specimens of all the different characters he invented. He was of the most pleasing manners; good, and religious.

FOURNY (HONORE' CAILLE DU), a man of some fame in France for his profound knowledge of French history, and for the important assistance he gave to Pere Anselme in his second edition of the "Histoire Généalogique et Chronologique de la Maison de France, et des grand Officiers de la Couronne," published in 1712; which has since been continued by two other Augustine monks

monks to nine volumes in folio. Fourny was auditor of the chamber of accounts at Paris. He died in 1731.

**FOURQUEVAUX** (RAIMOND of Pavia, Baron of). He was by birth an Italian, of the ancient family of Beccari in Pavia; but retired to France in the wars of the Guelphs and Gibbelines, and became a very useful subject to his new master. He distinguished himself in several sieges, and very principally assisted in preserving Toulouse to the king of France in 1562, when the Hugonots had nearly become masters of it. He died at Narbonne (of which he had long been governor), in 1574, at the age of 66. He was an author as well as a warrior, for he compiled a quarto volume of lives of the greatest French generals, which was printed at Paris in 1543. These lives amount to fourteen, and are executed with so much care, that it is regretted they are not more in number. It is related, that soon after he became governor of Narbonne, he cleared that city of disaffected inhabitants by a curious and decisive method. He made prodigious preparations for a pretended judicial combat between two Spanish knights, at a small distance from the city, appointed the day and hour, and had the lists and amphitheatre ready. The inhabitants of course flocked to the spectacle, when he closed the gates of the city, and peremptorily refused re-admittance to all whom he had reason to suspect.

**FOWLER** (JOHN), a celebrated English printer, was born at Bristol, educated at Winchester school, and admitted fellow of New College in Oxford, in 1555, after two years of probation. Four years after, he resigned it; and, leaving England about that time, took upon him the trade of printing, which he exercised partly at Antwerp, and partly at Louvain; and thus did signal service to the papists, in printing their books against the protestant writers. Wood says, that he was well skilled in Greek and Latin, a tolerable poet and orator, a theologist not to be contemned; and so versed also in criticism and other polite literature, that he might have passed for another Robert or Henry Stephens. He reduced into a compendium the *Summa Theologiæ* of Thomas Aquinas. He wrote "Additiones in *Chronica Genebrandi*;" a "Psalter for Catholics," which was answered by Sampson Dean, of Christ-church Oxford; also epigrams, and other verses. He also translated from Latin into English, "The Epistle of Orosius," and "The Oration of Pet. Frarin of Antwerp, against the unlawful insurrection of the protestants, under pretence to reform Religion. Antwerp, 1566." This was answered by William Fulke, divinity-professor in Cambridge. Fowler died at Newmark in Germany, in 1578.

**FOWLER** (CHRISTOPHER), a man of some parts and learning, but more absurdities, was born at Marlborough in Wiltshire,

shire, in 1611; and became a member of Magdalen-college in Oxford, but afterwards of St. Edmund's-hall. He entered into orders, and was for some time a clergyman of the church of England; but, upon the change of affairs in 1641, he declared himself a presbyterian, took the covenant, and "became," says Wood, "a very conceited and fantastical preacher among them. For by his very many odd gestures and antic behaviour, unbeseeming the serious gravity to be used in the pulpit, he drew constantly to his congregation a numerous crowd of silly women and young people, who seemed to be hugely taken and enamoured with his obstreperousness and undecent cants." After rambling from place to place, he was vicar of St. Mary's church in Reading, and at length fellow of Eaton-college. He was an assistant to the commissioners of Berkshire, for the ejection of such as were then called by the pretended *godly* party, scandalous, ignorant, and insufficient ministers. In 1655, he published, "*Dæmonium Meridianum: Satan at noon, or Anti-christian Blasphemies, Anti-scriptural Devilisms, &c. evidenced by the light of truth, and punished by the hand of justice. Being a sincere relation of the proceedings of the Commissioners of the County of Berks against John Pordage, late Rector of Bradfield in Berks.*" This minister was ejected by the said commissioners, for "being conversant, as they said, with evil spirits, and for blasphemy, ignorance, scandalous behaviour, devilism, uncleanness," &c. After the Restoration, Fowler lost his preferments, retired to London, and afterward to Kennington, but still continued his profession of preaching. He died in 1676; and, like his fellow-labourer, Mr. Francis Cheynell, was for some time before his death esteemed little better than distracted. He wrote other pieces, but it does not seem worth while to transcribe their titles.

FOWLER (EDWARD), an English bishop, was born in 1632, at Westerleigh in Gloucestershire; of which place his father was minister, but ejected for non-conformity after the Restoration. He was sent to the College-school in Gloucester, and became clerk of Corpus Christi college, Oxford, in 1650. Being looked upon, says Wood, "as a young man, well endowed with the spirit, and gifted with extemporary prayer, he was admitted one of the chaplains thereof in 1653, and the same year took a bachelor of arts degree." About 1656, he became chaplain to Arabella countess of Kent, who presented him to the rectory of Northill in Bedfordshire. Having been educated a presbyterian, he scrupled about conformity at the Restoration; but conformed afterwards, and became a great ornament to the church. His excellent moral writings rendered him so considerable, that archbishop Sheldon, in order to introduce him into the metropolis of the kingdom, collated him, in

1673, to the rectory of All-hallows, Bread-street. In 1675, he was made prebendary of Gloucester; and in 1681, vicar of St. Giles's, Cripplegate. The same year, he accumulated the degrees of bachelor and doctor of divinity. During the struggle between protestantism and popery in this kingdom, he appeared to great advantage in defence of the former: but this rendered him obnoxious to the court, and in all probability was the secret cause of a prosecution against him, in 1685, by some of his parishioners; who alledged, that he was guilty of Whiggism, that he admitted to the communion excommunicated persons before they were absolved, &c. We are told, this matter was carried so far, that, after a trial at Doctors-Commons, he was suspended, under the pretence of having acted in several respects contrary to the canons of the church. This affront, however, did not intimidate him from doing what he thought his duty: for he was the second, who, in 1688, signed the resolution of the London clergy, not to read king James's new declaration for liberty of conscience. He was rewarded for this and other services at the Revolution; for, in 1691, he was preferred to the see of Gloucester, and continued there till his death, which happened at Chelsea, 1714, in his 82d year.

He was the author of many excellent works: as, 1. "The Principles and Practices of certain moderate Divines of the Church of England, abusively called Latitudinarians, greatly misunderstood, truly represented and defended, 1670," 8vo. This is written in the way of dialogue. 2. "The design of Christianity: or, a plain demonstration and improvement of this proposition, viz. that the enduing men with inward real righteousness and true holiness, was the ultimate end of our Saviour's coming into the world, and is the great Intendment of his blessed Gospel, 1671," 8vo. John Bunyan, the author of the Pilgrim's Progress, having attacked this book, the author vindicated it in, 3. "Dirt wiped out: or, a manifest discovery of the gross ignorance, erroneousness, and most unchristian and wicked spirit of one John Bunyan, Lay-preacher in Bedford, &c. 1672," 4to. 4. "Libertas Evangelica: or, a Discourse of Christian Liberty. Being a further pursuance of The Design of Christianity, 1680," 8vo. 5. Some pieces against popery: as, "The Resolution of this case of Conscience, whether the Church of England's symbolizing, so far as it doth with the Church of Rome, makes it lawful to hold communion with the Church of Rome? 1683," 4to. "A Defence of the Resolution, &c. 1684," 4to. "Examination of Cardinal Bellarmine's fourth note of the Church, viz. Amplitude, or Multitude and Variety of Believers." "The texts which Papists cite out of the Bible, for the proof of their doctrine concerning the obscurity of the Holy Scriptures, examined,

amined, 1687," 4to. The two last are printed in "The Preservative against Popery," folio. He published also, 6. Two pieces on the doctrine of the Trinity: "Certain Propositions, by which the doctrine of the Holy Trinity is so explained, according to the ancient fathers, as to speak it not contradictory to natural reason. Together with a defence of them, &c. 1694," 4to. "A Second Defence of the Propositions, &c. 1625," 4to. 7. Nine Occasional Sermons: one of which was on "The great wickedness and mischievous effects of Slandering, preached in the parish-church of St. Giles's, Nov. 15, 1685, on Psalm ci. 5. with a large preface of the author, and conclusion in his own vindication, 1685," 4to. 8. "An Answer to the Paper delivered by Mr. Ashton at his execution, 1690," 4to. 9. "A Discourse on the great dissingenuity and unreasonableness of repining at afflicting Providences, and of the influence which they ought to have upon us, published upon occasion of the death of queen Mary: with a preface containing some observations touching her excellent endowments and exemplary life. 1695," 8vo. This worthy bishop was twice married, and had by his first wife several children.

FOX (EDWARD), an eminent statesman, almoner to Henry VIII. and bishop of Hereford, was born at Dursley in Gloucestershire; but it is not mentioned in what year. After passing through Eton-school, he was admitted of King's college in Cambridge, 1512, where he was elected provost in 1528, and continued so till his death. Being recommended to cardinal Wolsey as a man of an acute spirit and political turn, he was taken into his service; and, according to Lloyd, was the person who encouraged the cardinal to aspire to the papacy. In 1528, he was sent ambassador to Rome, jointly with Stephen Gardiner, afterwards bishop of Winchester, in order to obtain bulls from Clement VII. for Henry's divorce from Catherine of Arragon. He was then almoner to the king; and reputed, as Burnet says, one of the best divines in England [D]. He was afterwards employed in embassies both in France and Germany: during which, as he was one day discoursing upon terms of peace, he said, "Honourable ones last long, but the dishonourable no longer, than till kings have power to break them: the surest way therefore to peace, is a constant preparedness for war."—Two things, he would say, must support a government, gold and iron: gold, to reward its friends; and iron, to keep under its enemies."

In 1535, he was promoted to the bishopric of Hereford. He was the principal pillar of the Reformation, as to the politic and prudential part of it; being of more activity and no

less ability than Cranmer himself: but he acted more secretly than Cranmer, and therefore did not bring himself into danger of suffering on that account. A few months after his consecration, he was sent ambassador to the protestant princes in Germany, then assembled at Smalcald; whom he exhorted to unite, in point of doctrine, with the church of England. He spent the winter at Wirtemberg, and held several conferences with some of the German divines, endeavouring to conclude a treaty with them upon many articles of religion: but nothing was effected. Burnet has given a particular account of this negotiation, in his "History of the Reformation." He returned to England in 1536, and died at London in 1538. He was a very learned man, as we are assured by Godwin, who calls him "*vir egregiè doctus*." Wood also styles him an eminent scholar of his time: and Lloyd represents him as a fine preacher, but adds, that "his inclination to politics brake through all the ignoble restraints of pedantique studies, to an eminency, more by observation and travel, than by reading and study, that made him the wonder of the university, and the darling of the court. When he was called," says he, "to the pulpit or chair, he came off not ill, so prudential were his parts in divinity: when advanced to any office of trust in the university, he came off very well, so incomparable were his parts for government."

Active as was his life, he found some time to write. He published a book, "*De vera differentia Regiæ Potestatis et Ecclesiasticæ, et quæ sit ipsa veritas et virtus utriusque*." 1534, and 1538. It was translated into English by Henry lord Stafford. He also wrote annotations upon Mantuan, the poet. There is likewise an Oration of his extant, in the story of Thomas lord Cromwell, in the second volume of Fox's "History of the Acts and Monuments of the Church;" and a letter from him and Gardiner about their proceedings at Cambridge, when they were sent in 1530, to obtain that university's determination concerning the king's marriage and divorce, in the collection of records at the end of Burnet's first volume of the "History of the Reformation."

FOX (JOHN), an English divine and church-historian, was born at Boston in Lincolnshire, of honest and reputable parents in 1517, the very year that Luther began to oppose the errors of the church of Rome [E]. His father dying when he was young, and his mother marrying again, he fell under the tutelage of a father-in-law, with whom he remained till the age of sixteen. He was then entered of Brazen Nose college in Oxford; and in May, 1538, took the degree of bachelor of arts. He was soon

[E] Life of Fox written by his son, and prefixed to the Acts and Monuments, edit. 1641.

distinguished for his uncommon abilities and learning; was chosen fellow of Magdalen college, and became master of arts in 1543. He discovered in his younger years a genius for poetry, and wrote in an elegant style several Latin comedies, the subjects of which were taken from the scriptures. We have a comedy of his, entitled, "*De Christo Triumphante*," printed in 1551; which was translated into English by Richard Day, son of John Day, the famous printer in the reign of queen Elizabeth, and published with this title, "*Christ Jesus Triumphant*, wherein is described the glorious triumph and conquest of Christ over sin, death, and the law, &c." 1579; and in 1607, in 8vo. It was again published in 1672, and dedicated to all schoolmasters, in order that it might be admitted into their respective schools, for the peculiar elegance of its style, by T. C. M. A. of Sidney-college, in Cambridge.

He afterwards applied himself to divinity, with somewhat more fervency than circumspection; and discovered himself in favour of the Reformation then going on, before he was known to those who maintained the cause, or those who were of ability to protect the maintainers of it. In order to make himself a judge of the controversies which then divided the church, his first care was to search diligently into the ancient and modern history of it; to learn its beginning, by what arts it flourished, and by what errors it began to decline; to consider the causes of those controversies and dissensions which had arisen in the church, and to weigh attentively of what moment and consequence they were to religion. To this end he applied himself with such zeal and industry, that before he was thirty years of age, he had read over all the Greek and Latin fathers, the schoolmen, the councils, the consistories; and had also acquired a competent skill in the Hebrew language. But from this strict application by day and by night, from forsaking his friends for the most solitary retirement, from the great and visible distractions of his mind, and above all from absenting himself from the public worship, arose suspicions of his alienation from the church; in which his enemies being soon confirmed, he was accused and condemned of heresy, expelled his college, and thought to have been favourably dealt with, that he escaped with his life. This was in 1545.

His friends were greatly displeased at him, and afraid to countenance or protect one condemned for a capital offence; and his father-in-law took advantage of it to withhold his paternal estate from him, thinking probably that he, who stood in danger of the law himself, would with difficulty find relief from it. Being thus forsaken by his friends, he was reduced to great distress; when he was taken into the house of sir Thomas Lucy of Warwickshire, to be tutor to his children. Here he married

ried a citizen's daughter of Coventry, and continued in sir Thomas's family, till his children were grown up; after which he spent some time with his wife's father at Coventry. He removed to London a few years before king Henry's death; where having neither employment nor preferment, he was again driven to great necessities and distress. Of the manner in which he was this time relieved, his son tells a most romantic tale. He was sitting one day, says he, in St. Paul's church, almost spent with long fasting, his countenance wan and pale, and his eyes hollow, when there came to him a person, whom he never remembered to have seen before, who, sitting down by him, accosted him very familiarly, and put into his hands *an untold sum of money*; bidding him to be of good cheer, to be careful of himself, and to use all means to prolong his life, for that in a few days new hopes were at hand, and new means of subsistence. Fox tried all methods to find out the person by whom he was so seasonably relieved, but in vain; the prediction, however, was fulfilled, for within three days he was taken into the service of the dutchess of Richmond, to be tutor to her nephew the earl of Surrey's children; who, upon the commitment of the earl and his father the duke of Norfolk to the Tower, were sent to be educated under the care and inspection of the dutchess of Richmond.

In this family he lived, at Ryegate in Surrey, during the latter part of Henry's reign, the five years reign of Edward, and part of Mary's; being at this time protected by one of his pupils, then duke of Norfolk. Gardiner, bishop of Winchester, was however determined to have him seized, and laid many snares and stratagems for that purpose. The bishop was very intimate with the duke of Norfolk, often visited him, and frequently desired to see his tutor. The duke evaded the request, one while alledging his absence, another that he was indisposed, still pretending reasons to put him off. At length it happened, that Fox, not knowing the bishop to be within the house, entered the room, where the duke and he were in discourse; and seeing the bishop, with a shew of bashfulness, withdrew himself. The bishop asking who he was, the duke answered, his physician, who was somewhat uncourtly, being newly come from the university. "I like his countenance and aspect very well," replied the bishop, "and upon occasion will make use of him." The duke, perceiving from hence that danger was at hand, thought it time for Fox to retire, and accordingly furnished him with the means to go abroad. He found, before he could put to sea, that Gardiner had issued out a warrant for apprehending him, and was causing the most diligent search to be made for him; nevertheless, he at length escaped, with his wife then big with child; got over to Newport Haven, travelled to Antwerp

and Franckfort, and from thence to Basil in Germany, where numbers of English subjects resorted in those times of persecution. In this city he maintained himself and family, by correcting the press for Oporinus, a celebrated printer; and it was here, that he laid the plan of his famous work, "The History of the Acts and Monuments of the Church." He had published at Strasburgh, in 1554, in 8vo, "*Commentarii Rerum in Ecclesia gestarum, maximarumque per totam Europam persecutionum a Wiclavi temporibus ad hanc usque ætatem descriptarum*," in one book: to which he added five more books, all printed together at Basil, 1559, in folio.

After Elizabeth was settled on the throne, and the protestant religion well established, Fox returned to his native country, where he found a very faithful friend in his former pupil, the duke of Norfolk; who maintained him at his house, and settled a pension on him, which was afterwards confirmed by his son, the earl of Suffolk. Cecil also obtained for him of the queen a prebend in the church of Salisbury, though Fox himself would have declined accepting it; and though he had many powerful friends, as Walsingham, sir Francis Drake, sir Thomas Gresham, the bishops Grindal, Pilkington, &c. who would have raised him to considerable preferments, he declined them: being always unwilling to subscribe the canons, and disliking some ceremonies of the church. Fuller tells us, that when archbishop Parker urged him to subscribe, the old man produced the New Testament in Greek, "To this (says he) will I subscribe." And when a subscription to the canons was required of him, he refused it, saying, "I have nothing in the church save a prebend at Salisbury; and much good may it do you, if you will take it away from me." Such respect, however, did the bishops, most of them formerly his fellow exiles, bear to his age, parts, and labours, that he continued in it to his death. But though Fox was a non-conformist, he was a very moderate one, and highly disapproved of the heats of the rigid puritans. He expresses himself to the following effect in a Latin letter, written on the expulsion of his son by the puritans from Magdalen-college, on the groundless imputation of his having turned papist; in which are the following passages. "I cannot but wonder at the turbulent genius, which inspires those factious puritans.—Were I one, who like them would be violently outrageous against bishops and archbishops, or join myself with them, that is, would become mad, as they are, I had not met with this severe treatment. Now because, quite different from them, I have chosen the side of modesty and public tranquillity; hence the hatred, they have a long time conceived against me, is at last grown to this degree of bitterness.—As to myself, though the taking away the fellowship from my son is a great affliction to me, yet because

this is only a private concern, I bear it with more moderation: I am much more concerned upon account of the church, which is public. I perceive a certain race of men rising up, who, if they should increase and gather strength in this kingdom, I am sorry to say what disturbance I foresee must follow from it," &c. Conformably to these sentiments, he expresses himself on many other occasions, in which he had no private interest.

This excellent man died in 1587, in the 70th year of his age, and was buried in the chancel of St. Giles, Cripplegate, of which, it is said, he was sometime vicar; but, as Wood thinks, if he had it at all, he kept it but a little while, in the beginning of Elizabeth's reign. He left two sons, Samuel and Thomas. Samuel became demy, and afterwards fellow of Magdalen-college, in Oxford. In 1610, he wrote his father's life, prefixed to his "*Acts and Monuments of the Church.*" Thomas was fellow of King's-college, in Cambridge, and became afterwards an eminent physician at London.

Besides what has been mentioned, Fox wrote, 1. "*De Censura, seu Excommunicatione Ecclesiastica, Interpellatio ad Archiepiscopum Cantuariensem, 1551,*" 8vo. 2. "*Tables of Grammar, 1552.*" Wood tells us, that these "*Tables* were subscribed in print by eight lords of the privy council; but were quickly laid aside, as being far more too short, than king Henry the VIIIth's Grammar was too long." 3. "*Articuli sive Aphorismi aliquot Joannis Wiclevi sparsim aut ex variis illius opusculis excerpti per adversarios Papicolas, ac Concilio Constantiensi exhibiti.*" 4. "*Collectanea quædam ex Reginaldi Pecocki Episcopi Cicestrientis opusculis exustis conservata, et ex antiquo pſegmate transcripta.*" 5. "*Opistographia ad Oxonienses.*" The three last are printed with his "*Commentarii rerum in Ecclesia gestarum,*" at Strasburg, 1554, in 8vo, mentioned above. 6. "*Concerning Man's Election to Salvation, 1581,*" 8vo. 7. "*Certain Notes of Election, added to Beza's Treatise of Predestination, 1581,*" 8vo. 8. "*The Four Evangelists in the old Saxon Tongue, with the English thereunto adjoined, 1571,*" in 4to, and many other pieces, which were levelled against the Papists.

His "*History of the Acts and Monuments of the Church,*" commonly called, "*Fox's Book of Martyrs,*" was published at London, in 1563, in one thick volume, folio, with this title: "*Acts and Monuments of these latter and perillous days touching matters of the Church, wherein are comprehended and described the great persecutions and horrible troubles, that have been wrought and practised by the Romish Prelates, speciallye in this Realme of England and Scotland, from the year of our Lorde a thousand unto the time now present, &c. Gathered and collected according to the true copies and wrytinges certi-*  
ficatorie,

ficatorie, as well of the parties themselves that suffered, as out of the Bishops Registers, which were the doers thereof." There was a fourth edition, 1583, in two volumes, folio, and in 1632 it was reprinted in three. The ninth edition came out in 1684, in three volumes, folio, with copper cuts; the former editions having only wooden. Wood observes, that the undertakers of this impression had in a manner obtained a promise from Charles II. to revive the order in Elizabeth's time, of placing the said book of Acts and Monuments in the common halls of archbishops, bishops, deans, archdeacons, heads of colleges, &c. according to the canons of Parker, archbp. of Canterbury, in 1571, to the end that they might not be losers by the said impression.

This book was highly esteemed by the protestants; but the papists in the mean time were very angry at it. They called it Fox's Golden Legend, and represented it as a huge collection of notorious lies and falsehoods. Some protestants have not been very favourable to it; Jeremy Collier in particular, who takes all opportunities of depreciating Fox's character, and undervaluing his work, accuses him of dissingenuity and ill-nature, and says he ought to be read with caution. He observes, that a vein of satire and coarse language runs through his Martyrology; and instances, in his calling the bishop of Winchester an insensible ass. He has also noticed some errors.

Fox does certainly fail occasionally in decency and temper but it would be strange, if the zeal of a reformer, in those hot times, should not sometimes transgress the bounds of moderation and charity. Nevertheless, his work is very faithfully written; and so it has been found by those who have the most accurately searched the registers he used, particularly by Burnet and Strype; and this has been confessed even by Collier.

FOX (GEORGE), the first public preacher of the people called quakers, was born at Drayton in the Clay in Leicestershire, in 1624. His father, Christopher Fox, was a weaver. He was placed out with a shoemaker and grazier, and much of the employment of his juvenile years appears to have been the attendance on sheep, an occupation well suited to the contemplative turn of his mind. It does not appear that he ever followed, as a principal, either of the trades of his master; for in 1643, he left his relations, and travelled about the country, sometimes seeking the society of people who were reputed to be more than ordinarily religious, and at other times living in solitude. His first appearance in public, as a preacher, was about 1647 or 1648. He cried against injustice, drunkenness, and other vices, in courts, markets, fairs, and other places; and he inveighed against the modes of worship prevalent at the time, and against

a separate ministry, which he apprehended not to be of divine authority; asserting that the light of Christ, implanted in the heart of man, was alone, and exclusively, the means of salvation, and the right qualification for gospel ministry. He was imprisoned at Nottingham so early as 1649, on some difference with the minister there; and during the long course of his labours, he suffered imprisonment nine times. Some of his confinements were long, and marked with great severity.

In 1669, he married Margaret, the widow of Thomas Fell, a Welch judge, of Swarthmore in Lancashire. She had several children by her former husband, and was about nine years older than Fox: and so much was he taken up with his public employments, while Margaret was occupied with the care of her family, that they passed much of their time apart, and Fox resided but little at Swarthmore. It is remarkable that, on the occasion of his marriage, Fox bound himself by deed not to meddle with his wife's estate. In his travels, he visited most parts of England, Scotland, and Ireland; also Holland, Germany, the British colonies in North America, and some of the West-India islands. He died in London, in 1690. William Penn, in a preface to the journal of Fox, represents him as a man of clear judgment, well versed in the scriptures, a great sympathizer with his brethren under suffering, and a promoter of order. Though an illiterate man, he was rather a voluminous writer. There are extant, besides some pieces of which no second edition was made, three folio volumes of his writings, namely, "His Journal," printed at London, in 1694; a collection of his "Epistles," 1698; and his "Doctrinal Pieces," amounting to about 150, in 1706. In the two former are many things relating to the discipline of that religious society to which he belonged, and of which he was the chief and primary promoter.

FRACASTORIO (GIROLAMO), an eminent Italian poet and physician, was born at Verona in 1483. Two singularities are related of him in his infancy; one, that his lips adhered so closely to each other, when he came into the world, that a surgeon was obliged to divide them with his knife; the other, that his mother was killed with lightning, while he, though in her arms at the very moment, escaped unhurt. Fracastorio was of parts so exquisite, and made so wonderful a progress in every thing he undertook, that he became eminently skilled, not only in the belles lettres, but in all arts and sciences. He was a poet, a philosopher, a physician, an astronomer, a mathematician. He was a man also of great consequence, as appears from pope Paul III's making use of his authority, to remove the council of Trent to Bologna, under the pretext of a contagious distemper,

temper, which, as Fracastorio deposed, made it no longer safe for him to continue at Trent. He was intimately acquainted with cardinal Bembo, Julius Scaliger, and all the great men of his time. He died of an apoplexy, at Casti near Verona, in 1553; and, in 1559, the town of Verona erected a statue in honour of him.

He was the author of many productions, both as a poet and as a physician; yet never man was more disinterested in both these capacities than he; evidently so as a physician, for he practised without fees; and as a poet, whose usual reward is glory, no man could be more indifferent. It is owing to this indifference, that we have so little of his poetry, in comparison of what he wrote; and that among other compositions his Odes and Epigrams, which were read in manuscript with infinite admiration, and would have been most thankfully received by the public, yet not being printed, were lost. He wrote in Latin; and with great elegance. His poems now extant are the three books of "Siphilis, or De Morbo Gallico," a book of Miscellaneous Poems, and two books of his Poems, entitled, "Joseph," which he began at the latter end of his life, but did not live to finish. And these works, it is said, would have perished with the rest, if his friends had not taken care to preserve and communicate them: for Fracastorius, writing merely for amusement, never took any care respecting his works, when they were out of his hands. Julius Scaliger was not content to pronounce him the best poet in the world next to Virgil, but he affirmed him to be the best in every thing else; and, in short, though he was not of a temper to give people more than their due, he may be said in a manner to have adored Fracastorio. He composed also a poem, called "Alcon, sive de cura canum venaticorum." His style of versification was rich and harmonious, his images lively, and his conceptions noble.

His medical pieces are, "De Sympathia et Antipathia,—De contagine et contagiosis morbis,—De causis criticorum dierum,—De vini temperatura, &c." His works have been printed separately and collectively. The best edition of them is that of Padua, 1735, in two vols. 4to.

FRACHETTA (GIROLAMO), an eminent political writer, was a native of Rovigno in Italy, and spent several years at Rome, where he was greatly esteemed by Sessa, ambassador of Philip II. king of Spain. He was employed in civil as well as military affairs, and acquitted himself always with great applause: nevertheless, he had like to have been ruined, and to have even lost his life, by the enemies he met with. He then withdrew to Naples; and still having friends to protect his innocence, he proved it at length to the court of Spain, who thereupon ordered count de Benevento, viceroy of Naples, to employ him. This

was accordingly done, by which means Frachetta lived in a very honourable manner at Naples, where a handsome pension was allowed him. He gained great reputation by his political works, the most considerable of which is that entitled, "*Il Seminario de Governi di Stato, et di Guerra.*" In this work he has collected, under an hundred and ten chapters, about eight thousand military and state maxims, extracted from the best authors; and has added to each chapter a discourse, which serves as a commentary to it. This work was printed twice, at least, by the author, reprinted at Venice in 1647, and at Genoa in 1648, 4to; and there was added to it, "*Il Principe,*" by the same writer, which was published in 1597. The dedication informs us, that Frachetta was prompted to write this book, from a conversation he had with the duke of Sessa; in which the latter observed, among other particulars, that he thought it as important, as it was a difficult task, to inform princes truly of such transactions as happen in their dominions. His other compositions are, "*Discorso della Ragione di Stato: Discorso della Ragione di Guerra: Esposizione di tutta l'Opera di Lucrezio.*" He died at Naples in the beginning of the seventeenth century, but at what age is unknown.

FRAGUIER (CLAUDE-FRANCIS), a French writer, was born of a noble family at Paris in 1666[F]. His first studies were under the Jesuits; and father La Baune had the forming of his taste to polite literature. He was also a disciple of the fathers Rapin, Jouvenci, La Rue, and Commire; and the affection he had for them induced him to admit himself of their order in 1683. After his noviciate, and when he had finished his course of philosophy at Paris, he was sent to Caen to teach the belles lettres; where he contracted a friendship with Huet and Segrain, and much improved himself under their instructions. The former advised him to spend one part of the day upon the Greek authors, and another upon the Latin: by pursuing which method, he became an adept in both languages. Four years being passed here, he was recalled to Paris, where he spent other four years in the study of divinity. At the end of this course, he was shortly to take upon him the occupation of either preaching, or teaching; but finding in himself no inclination for either, he quitted his order in 1694, though he still retained his usual attachment to it. Being now at liberty to indulge his own wishes, he devoted himself solely to improve and polish his understanding. He soon after assisted the abbé Bignon, under whose direction the *Journal des Sçavans* was conducted; and he had all the qualifications necessary for such a work, viz. a profound knowledge of antiquity, a skill not only in the Greek

[F] Nicéron, *Memoirs*, &c. tom. xviii.

and Latin, but also Italian, Spanish, and English tongues, a sound judgement, an exact taste, and a very impartial and candid temper. He afterwards formed a plan of translating the works of Plato; thinking, very justly, that the versions of Ficinus and Serranus were not so perfect, but there was room enough for correction and amendments. He had begun this work, but was obliged to discontinue it by a terrible misfortune, which beset him in 1709. He had borrowed, as we are told, of his friend father Hardouin, a manuscript commentary of his upon the New Testament, in order to make some extracts from it; and was busy at work upon it one summer evening, with the window half open, and himself inconsiderately almost undressed. The cold air had so unhappy an effect in relaxing the muscles of his neck, that he could never afterwards hold his head in its natural situation. The winter increased his malady; and he was troubled with involuntary convulsive motions of the head, and with pains which often hindered him from sleeping. Nevertheless, he lived nineteen years after; and though he could not undertake any literary work, yet he constantly received visits from the learned, and conversed with them not without pleasure. He died suddenly of an apoplexy, 1728, in his 62d year. He had been made a member of the Academy of Inscriptions in 1705, and of the French Academy in 1708.

His works consist of Latin Poems, and a great number of very excellent dissertations in the memoirs of the French Academy. His poems were published at Paris, in 1729. in 12mo, with the poems of Huet, under the care of the abbé d'Olivet, who prefixed an Elogy of Fraguier; and at the end of them are three Latin Dissertations concerning Socrates, which is all that remains of the Prolegomena he had prepared for his intended translation of Plato. These same Dissertations, with many others upon curious and interesting subjects, are printed in the Memoirs above-mentioned.

FRANCESCA (PETER), an eminent painter of Venice, who delighted in representing night-pieces and battles. Pope Nicholas employed him to paint the Vatican: where he executed, among other pieces, two pictures, which were taken down by command of pope Julius II. to make room for two others of Raphael, viz. the miracle of the Sacrament that happened at Bolsena, and of St. Peter in prison. He drew several portraits, and wrote of arithmetic and geometry. He died in 1443.

FRANCESCHINI (MARK ANTONY), a painter of Bologna, the disciple of Carlo Cignani, was born in 1648. He painted so admirably in the style of that master, that a great part of many of his capital pictures were entrusted to him. His reputation was extensive, though his works are not now proportionably known. He died in 1729.

FRANCIA (FRANCESCO), an eminent painter, born at Bologna in 1450, was at first a goldsmith or jeweller; afterwards a graver of coins and medals; but at last applying himself to painting, he acquired great reputation by his works, and particularly by a piece of St. Sebastian, whom he had drawn bound to a tree, with his hands tied over his head. In this figure, besides the delicacy of its colouring, and gracefulness of its posture, the proportion of its parts was so admirably just and true, that all the succeeding Bolonese painters, even Hannibal Caracci himself studied its measures as their rule, and followed them in the same manner as the ancients had done the canon of Polycletus. It was under the discipline of this master, that Marc Antonio, Raphael's best engraver, learnt the rudiments of his art. He drew several pieces for some of the principal persons in Italy, chiefly for the duke of Urbin. Raphael's reputation made him desirous to see his works, but his age would not suffer him to take a journey to Rome: nevertheless, a friendly correspondence commenced between these two painters. The following story is told of his death: Raphael, having painted the picture of St. Cecilia, for a church in Bologna, sent it to Francia to place it properly for him, and to correct even its faults, if he discerned any. But Francia was so struck with the beauty of the piece, that, despairing to attain the same perfection, he fell, it is said, into a kind of melancholy; and this, bringing on a consumption, occasioned his death in 1518, according to Vasari; though others say, he did not die till 1530.

FRANCIS of Assisi, a great saint of the Romish church, and founder of one of the four orders of mendicant friars, was born at Assisi in Umbria, in 1182. He was the son of a merchant, and was christened *John*, but had the name of Francis added, from his facility of talking French, which he learned to qualify him for his father's profession. But about 1206, he became so strongly affected with religious zeal, that he took a resolution of retiring from the world. He devoted himself so much to solitude, mortified himself to such a degree, and thereby contracted so ghastly a countenance, that the inhabitants of Assisi thought him distracted. His father, thinking to make him resume his profession, employed a very severe method for that purpose, by throwing him into prison; but finding this made no impression on him, he took him before the bishop of Assisi, in order to make him resign all claim to his paternal estate, which he not only agreed to, but stripped off all his clothes, even to his shirt. He prevailed with great numbers to devote themselves, as he had done, to the poverty which he considered as enjoined by the Gospel; and drew up an institute, or rule for their use, which was approved by pope Innocent III. in 1210. The year after he obtained of the Benedictines the church

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of Portiuncula, near Assisi; and his order increased so fast, that when he held a chapter in 1219, near 5000 friars, of the order of Minors (so they were called) were present. Soon after, he obtained also a bull in favour of his order from pope Honorius III. About this time, he went into the Holy Land, and endeavoured in vain to convert the sultan Meledin. It is said, that he offered to throw himself into the flames to prove his faith in what he taught. He returned soon after to his native country, and died at Assisi in 1226, being then only 45. Strange legends are told by the writers of his church; such as his seeing a vision of a seraph, whence his order were called seraphic; of his rolling himself in snow, to subdue the flames of lust, &c. He was canonized by pope Gregory IX. the 6th of May, 1230; and Oct. the 4th, on which his death happened, was appointed as his festival.

His order soon rose to great splendor, and has done prodigious services to the Roman pontiffs. Some popes, several cardinals, and a great number of prelates, and famous authors have been of it. It is divided into several bodies, some of which are more rigid than others; and all strongly inherit the ancient emulation, which soon broke out between the children of St. Francis and those of St. Dominic.

FRANCIS (of PAULO), another Romish saint, who to exceed his predecessor in humility, founded the order of *Minims* (least) as he had that of *Minors* (inferiors). He was born in 1416, at Paulo in Calabria. He began his career of mortification by retiring to a cell on a desert part of the coast, where his sanctity soon obtained followers, and they ere long constructed a monastery round his cell. Thus was his order commenced. He formed a rule for it, which was approved by pope Alexander VI. and confirmed by Julius II. His rule was extremely rigorous, enjoining perpetual abstinence from wine, fish, and meat. His disciples were always to go bare-footed, never to sleep upon a bed, and to use many other mortifications. He died in France, to which country he went at the earnest solicitation of Louis XI. who hoped to be cured of a dangerous malady by his presence. This event took place at Plessis-du-Parc, in 1507, when he was at the age of 91. He was canonized in 1519, by Leo X. By the confession of his admirers he was perfectly illiterate.

FRANCIS XAVIER; the great coadjutor of Ignatius Loyola in establishing the order of Jesuits; was born at Xavier, at the foot of the Pyrennees, April 7, 1506. One of his first public employments was that of teaching philosophy at Paris, where he formed his connection with Ignatius; and with him and five others, in 1534, made a vow to labour towards the conversion of infidels. In 1541, Francis embarked at Lisbon for Goa,  
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and began the career of his labours, by which he obtained the title of *Apostle of the Indies*. He taught on the coast of Comorin, at Malacca, in the Molucca Islands, and those of Japan. In the latter place he exhibited wonderful proofs of perseverance and courage, but found his progress most effectually impeded by ignorance of the language. He had formed the design of proceeding into China, but before he could carry it into execution he fell sick, and died in 1552, at the age of 46. He was canonized by pope Gregory XV. in 1622. The fabulous accounts of his miracles, are given up by the best writers of the Romish persuasion, who represent him only as a missionary of most exemplary zeal and sanctity. There are extant by him, 1. "Five books of Epistles." 2. "A Catechism." 3. "Opuscula, or smaller works."

FRANCIS DE SALES, another canonized worthy of the papal communion, who if not properly a saint, was apparently a good man and an exemplary bishop, was born at the Castle of Sales near Geneva, August 21, 1567. He began his studies at Paris, and finished them at Padua, in the line of a student of law, which he practised for some time, before his zeal led him to labour in the conversion of those whom he considered as heretics. The accounts of his success in this work are amazing; we are told that he converted 70,000 protestants before he was made bishop of Geneva, which happened in 1602; and it is added, that his ardour rather increased than diminished after his elevation. Henry IV. of France was very desirous to invite him into France, he even offered to procure for him a cardinal's hat, but in vain. He instituted a society of religious, called the order of *the Visitation*, which was established in 1618 by pope Paul V. This institution had such success, that Madame de Chantal the first superior of the order, lived to see 87 such congregations founded. He resisted all invitations to leave his favourite diocese of Geneva, for a considerable time, though he occasionally visited France, and died at Lyons in 1622, at the age of 56. He was canonized by Alexander VI. in 1665. Of his works the principal are, 1. "Introduction to a devout Life," calculated to shew that religion ought not to be confined to cloisters, but practised in the world. 2. "A Treatise on the love of God." 3. "Letters." His writings display the same candour, the same earnest piety that distinguished his whole life.

FRANCIS (PHILIP), a very ingenious writer, of Irish extraction, if not born in that kingdom. His father was a dignified clergyman in Ireland, being dean of some cathedral; and our author, his son, was also bred to the church, and had a doctor's degree conferred on him. He was more distinguished as a translator, than as an original writer. His versions of Horace and Demosthenes have been justly valued: the former is accompanied

accompanied with notes, and was the most complete and useful work of its kind which had then appeared. He was also a considerable political writer; and, in the beginning of the present reign is supposed to have been employed by the government: for which his service, he was promoted to the rectory of Barrow in Suffolk, and to the chaplainship of Chelsea Hospital. He was also the author of two tragedies, "Eugenia," and "Constantia;" but, as a dramatic writer, he was not very successful. He died at Bath, March 1773; leaving a son, who was afterwards one of the supreme council at Bengal.

FRANCO (NICOLÒ), an Italian satirist, was born at Benevento in 1510. He was first the friend and then the rival of Aretin. But unhappily quitting Benevento for Rome, and satirizing some illustrious men of that place, he was condemned to death for the offence, in 1569. Whether he escaped or not is uncertain. He was an able writer, and has been spoken of as a valuable man, but imprudent.

FRANCOIS (the abbé LAURENT), a strong opponent of the French philosophers, ridiculed by them, but, though less eloquent, much their superior in honesty and sound reasoning, was born in 1698, and died in 1782. His works consist chiefly of, 1. "A book of Geography, known by the name of Crozat, because dedicated to a lady so called," 12mo. 2. "Proofs of the Religion of Jesus Christ," 4 vols. 12mo. 3. "Defence of Religion," 4 vols. 12mo. 4. "Examination of the Catechism of an Honest Man," 12mo. 5. "Examination of the Facts on which Christianity is founded," 3 vols. 12mo. 6. "Observations on the Philosophy of History," 8vo. His style was not good, but his works were sought for their utility.

FRANCOWITZ (MATTHIAS), a celebrated Protestant divine, a pupil of Luther and Melancthon, was born in 1520, at Albano, in Illyria. He opposed the *interim* of Charles V. and had a principal hand in drawing up the Centuries of Magdebourg. He died in 1575. He wrote, 1. "A Catalogue of the Witnesses of the Truth," 4to. 2. "A Key to the Holy Scripture," reckoned his best work: and 3. published "Missa Latina Antiqua," in 8vo. at Strasburg, in 1557. It was a curious copy of an old Missal, which is now become very scarce. Sometimes he was distinguished by the name of *Flaccus Illyricus*. He published also some editions of books.

FRANCK or FRANCKEN (FRANCISCUS), called Old Frank. A Flemish painter; died, according to the most probable accounts, in 1616, at the age of 72. He painted historical subjects, from the Old and New Testament, with many figures distinctly and skilfully expressed, but without grace. He was apt to crowd too many histories into one scene, but his colouring was generally transparent. His pictures have usually  
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a kind of antiquated stiffness, but some of his best have considerable merit, particularly in the colouring.

FRANCK (FRANCISCUS), son of the former, called, the Young Franck, was born in 1580, and was the pupil of his father, but studied also at Venice, where he much improved his style: though in general he is not free from many of the peculiarities and defects of his father; he died in 1642. His most capital picture is the Idolatry of Solomon, in the church of Notre Dame at Antwerp. The figure and drapery of Solomon are reckoned fine, and the whole is highly finished, in a small size.

FRANCKLIN (THOMAS), D. D. chaplain in ordinary to his majesty, born about 1720, was the son of Richard Francklin, well known as the printer of an anti-ministerial paper called "The Craftsman," in the conduct of which he received great assistance from lord Bolingbroke, Mr. Pulteney, and other excellent writers, who then opposed sir Robert Walpole's measures. By the advice of the second of these gentlemen, young Francklin was devoted to the church, with a promise of being provided for by the patriot, who afterwards forgot his undertaking, and entirely neglected him. He was educated at Westminster-school, and was elected to the university of Cambridge, where he became fellow of Trinity-college, and was for some time Greek professor. In Dec. 1758, he was instituted vicar of Ware and Thundridge, which, with the lectureship of St. Paul, Covent-garden, and a chapel in Queen-street, was all the preferment he held, till he obtained the rectory of Brasted in Kent. Dr. T. Francklin possessed no inconsiderable share of learning and poetical abilities, and was long a favourite in the literary world. His translations of Phalaris, Sophocles, and Lucian, if not of first-rate excellence, are at least such as obtained a temporary celebrity, and certainly afforded proofs of application. He suffered a translation of Voltaire's works to bear his name; but the "Orestes" and "Electra," are supposed to be all that were really translated by him. Dr. Smollett's name also appears to it. His own dramatic compositions, of which the principal are the tragedies of "The Earl of Warwick," and "Matilda," were acted with applause. The two tragedies he translated from Voltaire were also performed with success: and a comedy in two acts, called "The Contract," appeared at the Haymarket in 1776. He died March 15, 1784.

FRANKLIN (BENJAMIN), the celebrated American philosopher, was sprung, as he himself informs us, from a family settled for a long course of years in the village of Ecton [G], in

[G] Life of Dr. Benjamin Franklin, written by himself. Translated from the French, and published by Robinsons in 1793. The village is there called Eaton, but erroneously. It is known by enquiries on the spot, that Ecton is the place. The estate was sold, not many years ago, to Mr. Ested (not Ected) of that village, whose son now enjoys it.

Northamptonshire, where they had augmented their income, arising from a small patrimony of thirty acres, by adding to it the profits of a blacksmith's business. His father Josias, having been converted by some non-conformist ministers, left England for America in 1682, and settled at Boston as a soap-boiler and tallow-chandler. At this place, in 1706, Benjamin, the youngest of his sons, was born. It appeared at first to be his destiny to become a tallow-chandler, like his father; but, as he manifested a particular dislike to that occupation, different plans were thought of, which ended in his becoming a printer, in 1718, under one of his brothers, who was settled at Boston. This was a business much more to his taste, he soon shewed a talent for reading, and occasionally wrote verses. In prose he had the sagacity to cultivate his style after the model of the Spectator. With his brother he continued as an apprentice, occasionally distinguishing himself by writing in the New England Courant, which they printed, until their frequent disagreements, and the harsh treatment he experienced from his brother, induced him to leave Boston privately, and take a conveyance by sea to New York. This happened in 1723. From New York he immediately proceeded, in quest of employment, to Philadelphia, not without some distressing adventures. His own description of his first entrance into that city, where he was afterwards in so high a situation, is too curious to be omitted.

"On my arrival at Philadelphia, I was in my working dress, my best clothes being to come by sea. I was covered with dirt; my pockets were filled with shirts and stockings: I was unacquainted with a single soul in the place, and knew not where to seek for a lodging. Fatigued with walking, rowing, and having past the night without sleep, I was extremely hungry, and all my money consisted of a Dutch dollar, and about a shilling's worth of coppers, which I gave to the boatmen for my passage. As I had assisted them in rowing, they refused it at first, but I insisted on their taking it. A man is sometimes more generous when he has little, than when he has much money; probably because in the first case, he is desirous of concealing his poverty.

"I walked towards the top of the street looking eagerly on both sides, till I came to Market-street, where I met a child with a loaf of bread. Often had I made my dinner on dry bread. I enquired where he bought it, and went straight to the baker's shop which he pointed out to me. I asked for some biscuits, expecting to find such as we had at Boston; but they made, it seems, none of that sort at Philadelphia. I then asked for a three-penny loaf. They made no loaves of that price. Finding myself ignorant of the prices as well as of the different kinds of bread, I desired him to let me have three-penny worth

of

of bread of some kind or other. He gave me three large rolls. I was surprised at receiving so much : I took them however, and having no room in my pockets, I walked on with a roll under each arm, eating the third. In this manner I went through Market-street to Fourth-street, and passed the house of Mr. Read, the father of my future wife. She was standing at the door, observed me, and thought, with reason, that I made a very singular and grotesque appearance."

Notwithstanding this unpromising commencement, Franklin soon met with employment in his business, working under one Keimer, a very indifferent printer, though, at that time, almost the only one in Philadelphia. In 1724, encouraged by the specious promises of Sir William Keith, governor of the province, Franklin sailed for England, with a view of purchasing materials for setting up a press; though his father, to whom he had applied, prudently declined encouraging the plan, on account of his extreme youth, as he was then only 18. On his arrival in England, he had the mortification to find that the governor, who had pretended to give him letters of recommendation and of credit, for the sum required for his purchases, had done no such thing; and he was obliged to work at his trade in London for a maintenance. The most exemplary industry, frugality, and temperance, with great quickness and skill in his business, both as a pressman and as a compositor, made this rather a lucrative situation. He reformed the workmen in the house where he was employed, proposed new regulations for their proceedings among themselves, which were established, and was in favour both with the men and their master. Desirous, however, of returning to Philadelphia, he engaged himself as book-keeper to a merchant, at fifty pounds a year; which, says he, was less than I earned as a compositor. He left England July 23, 1726, and reached Philadelphia early in October. In 1727, Mr. Denham, the merchant died, and Franklin returned to his occupation as a printer, under Keimer, with a handsome salary. But it was not long before he set up for himself in the same business, in concert with one Meredith, a young man whose father was opulent, and supplied the money required. Here commenced the rise of Franklin. His indefatigable industry and exact punctuality, secured him friends and employment, and these qualities, ere long, obtained him those lucrative appointments which Bradford, his only formidable opponent, had enjoyed before. The Life of Benjamin Franklin offers a singular and most useful lesson to young men; it presents the very rare picture of Genius rising by regular perseverance, instead of sudden and eccentric efforts. That he had genius cannot be denied, yet his predominant quality was good sense. Meredith, his partner, was of a very different cast, and in 1729, for a very small consideration, relinquished the business to him. The year following

following he married a lady whom he had loved, and to whom he had vowed fidelity before he went to England, but forgot his vows and slighted her, till he made this reparation. He speaks of this misconduct with regret. She was originally a Miss Read, already mentioned, but during the interval of his neglect, had been persuaded to marry a man of the name of Rogers. This forced union had turned out very unhappy, and she was now a widow. He had at this time a profitable paper which he published, and was become printer to the house of assembly, he wrote occasionally with effect, on paper currency, and other political subjects. We find him afterwards successively, clerk to the general assembly of Philadelphia, post-master, and a Burgess in the general assembly for Philadelphia. This happened in 1747. In 1753, he was made deputy post-master general; and in 1757, came over to England as agent for the province of Pennsylvania. He had now for many years taken up philosophical enquiries, and pursued them with ardour; and by his discoveries in electricity, and other branches of science, had gained so much celebrity, that on his arrival in Europe, he had easy access to the learned societies of this and other countries, and received honours from our universities. He remained in England five years, and in 1762 returned to America, where he obtained rewards and honours from the province of Philadelphia, for his faithful and judicious services. In 1764, by the intrigues of the proprietaries, whom he had always opposed, he lost his seat in the assembly of Philadelphia, but was again appointed provincial agent, and returned to England.

The discontents were now commencing, which in the end separated America from England: the affair of the stamp-act was in agitation, and the evidence given by Franklin at the bar of the house of commons, contributed not a little to its repeal. He then visited Holland, Germany, and France; and remained in Europe till 1775, when finding that matters would not be accommodated between England and her colonies, he returned to America; having first strenuously endeavoured to persuade the English ministry, as probably he thought just, to relinquish their demands upon that country. From this time Dr. Franklin bore a high political character. He was elected a member of congress, and when the question of independence was there agitated, was one of those who were strongly for it. He then went to France, negotiated the alliance with that country, and finally acted as one of the plenipotentiaries for America, in signing the definitive treaty of peace with England in 1783. Towards the latter end of 1785, he returned to America, where he was highly honoured and esteemed, and did not finally retire from public business till two years before his death, which happened on April 17, 1790.

The

The life of Franklin was remarkable for its activity. By great industry in the business of a printer, and frequent exertions as a writer, he first rose to notice; his distinguished successes as a philosopher added greatly to his fame, and in the close of his life he was no less esteemed as an able politician. Societies of various kinds for public benefit were either planned or supported by him, and when his country had occasion to form a government, he acted with ability as a legislator. Eloquence he did not possess either in speaking or writing, but was remarkable for a clear and sententious brevity, very efficacious in producing conviction. His works consist chiefly of short tracts and essays, written with a simplicity and perspicuity very original. He professed to have formed his style upon that of Addison, and it is certain that his writings possess many merits of a similar kind. Not many instances can be found of individuals commencing from an origin so obscure, and rising to such celebrity as he obtained. His character for integrity seems unimpeached; and if he supported measures which in this country are not universally approved, he acted according to what he judged right, as well as expedient. In conversation, his talents are said to have borne the same aspect as in other situations; his words were not numerous, but they were pertinent; and though he could always command attention and respect, he was not one of those who are courted for the pleasure of their society. He was, however, on the whole, a man of uncommon talents, and one whose name is as little likely to be forgotten as that of any man who has lived within the present century. The well-known punning epitaph, which he wrote for himself as a printer, is unworthy of the dignity of his character, and undoubtedly was not used, since when he died his other more conspicuous employments had almost effaced the memory of his being of that profession.

FRANK-FLORIS. See FLORIS.

FRANTZIUS (WOLFGANG), a German Lutheran divine, born at Plawen in Voigtland, in 1564; was professor, first of history, and then of divinity at Wittemberg. He died there in 1620, at the age of 56. He published, 1. "*Animalium Historia sacra.*" 2. "*Tractatus de Interpretatione Sacrarum Scripturarum,*" in 4to; and many other works, which are said to be rather compilations than compositions.

FREDEGARIUS, called the scholastic, the earliest French historian except Gregory of Tours. By order of Childebrand, brother of Charles Martel, he wrote a chronicle, which extends as far as the year 641. His style is barbarous, his arrangement defective, and his whole narrative too concise and rapid, but he is the only original historian of a part of that period. His chronicle is to be found in the collection of French historians, published by Duchesne and Bouquet.

FREDERIC

FREDERIC II. surnamed the Great; the third king of Prussia, son of Frederic William I. was born Jan. 24, 1712, and educated in some measure in adversity; for when he began to grow up, and discovered talents for poetry, music, and the fine arts in general, his father, fearing lest this taste should seduce him from studies more necessary to him as a king, opposed his inclinations, and treated him with considerable harshness. In 1730, when the prince was eighteen, this disagreement broke out; he endeavoured to escape, was discovered and thrown into prison, Kar, a young officer who was to have attended his flight, being executed before his eyes. His marriage in 1733, with the princess of Brunswick Wolfenbuttel, restored at least apparent harmony in the family. But in his forced retirement, young Frederic had eagerly cultivated his favourite sciences, which continued to divert his cares in the most stormy and anxious periods of his life. He ascended the throne in May, 1740, and almost immediately displayed his ambitious and military dispositions, by demanding Silesia from *Maria Theresa*, heiress of the emperor Charles VI. in his Austrian and Hungarian dominions; and pursuing his claim by force of arms. The emperor died October 20, 1740, and Lower Silesia had submitted to Frederic in November, 1741. France stepped forward to support his pretensions; but in June 1742, he had signed a treaty at Breslaw, with the queen of Hungary, which left him in possession of Silesia and the county of Glatz. In the spring of 1744, either suspecting that the treaty of Breslaw would be broken, or moved again by ambition, he took arms, under pretence of supporting the election of the emperor Charles VII. and declared war against *Maria Theresa*, who refused to acknowledge that prince. The war was continued with various success, but on the whole very gloriously for Frederic, till the latter end of the year 1745. It was concluded by a treaty, signed at Dresden on Christmas day, by which the court of Vienna left him in possession of Upper and Lower Silesia (excepting some districts, and the whole county of Glatz) on condition that he should acknowledge Francis I. of Lorraine as emperor.

In 1755, the contest between England and France, concerning their American possessions, led those powers to seek allies. England made alliance with Prussia, and France with Austria. The boldness and decision of Frederick's character were now remarkably displayed. Suspecting a design against him among the continental powers, and having even gained intelligence of a secret treaty, in which the king of Poland, elector of Saxony, was concerned, he published a strong manifesto, and marched at once, with a powerful army into Saxony. But the states of the empire, not satisfied with the reasons he alledged, declared

war against him, as a disturber of the public peace. In 1757, he found himself obliged to contend at once with Russia, the German empire, the house of Austria, Saxony, Sweden, and France. The numerous armies of his enemies overran his whole dominions; yet his activity and courage were ready in every quarter to give them battle. He was defeated by the Russians; had gained a battle against the Austrians, and had lost another in Bohemia, by the 18th of June, 1757. But on the 5th of November the same year, he met the Austrians and the French at Rossbach, on the frontiers of Saxony, and repaired his former losses by a signal victory. His genius had invented a new species of military exercise, and his enemies probably owed their defeat to their imperfect attempts to imitate what his soldiers had completely learned. Within a month he had gained another victory over the Austrians near Breslaw, in consequence of which he took that city, with 15,000 prisoners, and recovered all Silesia. Throughout the war, with an ability almost incredible, he gained so many advantages, and recovered with such promptitude the losses he sustained, that the prodigious force combined against him was rendered ineffectual. Peace was at length concluded, Feb. 15, 1763, when the possession of Silesia was confirmed to him, and he, on his part, promised his suffrage to the election of Joseph, son of the emperor, as king of the Romans. This was the most splendid military period of his life.

The year 1772 was remarkable for giving a proof of the insecurity of a small country situated between powerful neighbours, in the seizure of considerable territories belonging to Poland, of which the king of Prussia had his share, with Austria and Russia. The remainder of his reign, with very little exception, was devoted to the arts of peace; and his attention was diligently employed to give his subjects every advantage, consistent with a despotic government, of just laws, improving commerce, and the cultivation of the arts. Whatever were his errors in opinion, or his offences against other powers, he sought and obtained the attachment of his subjects, by exemplary beneficence, and many truly royal virtues. He died August 17, 1786, in the 75th year of his age.

Frederic, like Cæsar, united the talents of a writer with those of a warrior. He wrote in French, and was a tolerable poet; but his abilities are more displayed in history. His poem on the art of war is, however, valuable, both from his deep knowledge of the subject, and the traits of genius it displays. His works compose altogether nineteen volumes, 8vo. His poetical compositions which, excepting his poem on the Art of War, consist chiefly of Odes and Epistles, passed through many editions, under the title of "*Oeuvres mêlées du Philosophe de Sans Souci.*"

Souci." But all the works published in his life, both in prose and verse, were collected in four vols. 8vo, in 1790, under the title of "*Oeuvres primitives de Frederic II, Roi de Prusse, ou collection des ouvrages qu'il publia pendant son regne.*" Of this publication, the first volume contains his "*Anti-Machiavel; Military instructions for the general of his army; and his correspondence with M. de la Motte Fouquet.*" The second, his "*Memoirs of the House of Brandenburg.*" In the third volume are his poems; and in the fourth, a variety of pieces in prose, philosophical, moral, historical, critical, and literary; particularly, "*Reflections on the military talents and character of Charles XII, king of Sweden; a discourse on War; Letters on Education, and on the Love of our Country; and a discourse on German Literature.*" His posthumous works had been published still earlier. They appeared at Berlin in 1788, in 15 vols. 8vo. The two first of these contain, the "*History of his own Time, to the year 1745.*" The third and fourth, his "*History of the seven years War.*" The fifth contains, "*Memoirs from the Peace of Hubertsbourg in 1763, to the partition of Poland in 1775.*" The sixth is filled with miscellaneous matter, particularly "*Considerations on the present State of the political Powers of Europe,*" and "*an Essay on Forms of Government, and on the Duties of Sovereigns.*" The seventh and eighth volumes contain poetical pieces, and some letters to Jordan and Voltaire. The remaining seven volumes continue his correspondence, including letters to and from Fontenelle, Rollin, Voltaire, D'Argens, D'Alembert, Condorcet, and others. Of these productions many are valuable, more especially his "*History of his own Times,*" where, however, he is more impartial in his accounts of his campaigns, than in assigning the motives for his wars, or estimating the merits of his antagonists.

His "*Memoirs of the House of Brandenburg,*" are distinguished by his correctness in facts, the liveliness of his portraits, the justness of his reflections, and the vigour of his style. The "*Frederician Code,*" displays him in the light of an able legislator, copying the Roman law, but adapting it with skill to the nature and circumstances of his own dominions. In his lighter productions he was an imitator of Voltaire, whose friendship he long cultivated, and whose irreligious opinions unhappily he too completely imbibed. The activity of his mind was easily discerned in the vivacity of his eyes and countenance: and he was one of those extraordinary men who by an adroit and regular partition of their time, accompanied with strong spirits and perseverance, can pursue a variety of occupations which common mortals must contemplate with astonishment. Had he not been a king, he would in any situation have been a very distinguished man: being a king, he displayed those talents which usually re-

quire the retirement of private life for their cultivation, in a degree of excellence which his situation and mode of life rendered not less extraordinary than those qualities which he possessed in the highest perfection.

As all particulars respecting a man so eminent are objects of attention, we shall subjoin the account of his habitual mode of life, as it is given by the best authorities. His dress was plain in the extreme, and always military; a few minutes early in the morning served him to arrange it, and it was never altered in the day; boots always made a part of it. Every moment, from five o'clock in the morning to ten at night, had its regular allotment. His first employment when he awoke, was to peruse all the papers that were addressed to him from all parts of his dominions, the lowest of his subjects being allowed to write to him, and certain of an answer. Every proposal was to be made, and every favour to be asked in writing; and a single word written with a pencil in the margin, informed his secretaries what answer to return. This expeditious method, excluding all verbal discussion, saved abundance of time, and enabled the king so well to weigh his favours, that he was seldom deceived by his ministers, and seldom assented or denied improperly. About eleven o'clock, the king appeared in his garden, and reviewed his regiment of guards; which was done at the same hour by all the colonels in his provinces. At twelve precisely, he dined; and usually invited eight or nine officers. At table, he discarded all etiquette, in hopes of making conversation free and equal: but, though his own bon-mots and liveliness offered all the encouragement in his power, this is an advantage that an absolute monarch cannot easily obtain. Two hours after dinner Frederic retired to his study, where he amused himself in composing verse or prose, or in the cultivation of some branch of literature. At seven commenced a private concert, in which he played upon the flute, with the skill of a professor; and frequently had pieces rehearsed which he had composed himself. The concert was followed by a supper, to which few were admitted except literary men and philosophers; and the topics of conversation were suited to such a party. As he sacrificed many of his own gratifications to the duties of royalty, he exacted a severe account from officers, and all who held any places under him. But in many things he was indulgent, and particularly held all calumny in so much contempt, that he suffered the most scurrilous writers to vent their malice with impunity. "It is my business," said he, "to do the duties of my station, and to let malevolence say what it will."

FREGOSO (BARRIST), nephew of a doge of Genoa, and himself a doge in the year 1478. He did not long enjoy that dignity; the haughtiness of his character occasioned him to be de-

posed, and he was banished to Tregui, but the time of his death is unknown. He wrote, 1. An Italian work in nine books on memorable actions, like Valerius Maximus; which has been published only in the Latin translation of Camillo Ghilini. 2. "The Life of Pope Martin V." 3. "A Latin Treatise on learned Ladies." 4. "An Italian Treatise against Love." He is said to have made writing the amusement of his exile, and to have composed most of his books at that time.

FREHER (MARQUARD), a learned German, was descended from a noble family, and born at Augsborg in 1565. He went into France very young [H], to study the civil law under Cujacius; yet paid so much attention to history and criticism, that he became eminent in both. When he was scarcely three and twenty, he was chosen among the counsellors of Casimir prince of Palatine, and the year after made professor of law at Heidelberg; where he lived in friendship with Leunclavius, Sylburgius, Opsopæus, the younger Douza, and other learned men of his time. Some little time after, he resigned his professor's chair, and was taken into the most important employments by the elector Frederic IV. This prince made him vice-président of his court, and sent him in quality of ambassador to several places. In the midst of these occupations, he never intermitted his usual method of studying; and wrote a great many works upon criticism, law, and history, the history of his own country in particular. When we view the catalogue of them given by Melchior Adam, we are ready to imagine, that he must have lived a very long life, and hardly have done any thing but write books; yet he died in his 49th year [I]. Douza says, that he seems to have been born for the advancement of polite literature; and Thuanus acknowledges, that it would be difficult to find his equal in all Germany. Casaubon calls him a man of profound and universal knowledge; and Scioppius says, that he joined great acuteness to an incredible depth of learning. Add to this, that he was perfectly skilled in coins, medals, statues, antiques, of all sorts, and could paint very well. His moral qualities are described as not inferior to his intellectual; so that Melchior Adam seems justly to have lamented, that a man, who deserved so much to be immortal, should have died so soon.

FREIGIUS (JOHN THOMAS), a German, who acquired great reputation by his learned labours, was born at Friburg in the 16th century; his father being a husbandman, who lived near Basil. He studied the law in his native country under Zasius, and had likewise Henry Glarean and Peter Ramus for his masters. He was strongly attached to the principles and method of Ramus. He first taught at Friburg, and afterwards

[H] Melchior Adam de vitis, &amp;c.

[I] Baillet Jugemens des Sçavans.

at Basil; but, finding himself not favoured by fortune, he was going to disengage himself from the republic of letters, and to turn peasant. While he was meditating upon this plan, the senate of Nuremberg, at the desire of Jerom Wolfius, offered him the rectorship of the New College at Altorf; of which place he took possession in November, 1575. He discharged the duties of it with great zeal, explaining the historians, poets, Justinian's institutes, &c. He returned to Basil, and died there of the plague in 1583; which disorder had a little before deprived him of a very promising son and two daughters. One of the latter was, it seems, a very extraordinary girl; for, as he tells us in the dedication to his *Elegies*, or *Liber Tristium*, "though scarce twelve years old, she had yet made such a progress in the Latin and Greek grammars, and the rudiments of other sciences, that she could translate out of her mother tongue into Latin, decline and conjugate Greek, repeat the Lord's Prayer in Hebrew, and scan verses: she understood addition and subtraction in arithmetic, could sing by note, and play on the lute." And lest his reader should conclude from hence, that she had none of those qualities which make her sex useful as well as accomplished, he calls her in the same place "*Oeconomix meæ fidelem administram et dispensatricem*," that is, a very notable housewife.

Freigius published a great number of books; among the rest, "*Quæstiones Geometricæ et Stereometricæ*:" a supplement to the history of Paulus Æmilius and Ferron, as far as the year 1596. "*Logica Consultorum*:" a Latin translation of Frobisher's voyages, and of the African wars, in which Don Sebastian, king of Portugal, lost his life. "*Ciceronis Orationes perpetuis notis Logicis, Arithmeticis, Ethicis, Politicis, Historicis, illustratæ*," 3 vols. 8vo, at Basil, 1583.

FREIND (JOHN), an English physician, and elegant writer, was born in 1675, at Croton in Northamptonshire, of which parish his father, William Freind, a man of great learning, piety, and integrity, was rector. He was sent to Westminster-school, with his brother Robert, and put under the care of the celebrated Dr. Busby. He was thence elected to Christ-church, Oxford, in 1690, over which Dr. Aldrich at that time presided; and under his auspices undertook, in conjunction with another young man, to publish an edition of Æschines, and Demosthenes, "*de Corona*," which was well received, and has since been reprinted. About the same time he was prevailed upon to revise the Delphin edition of Ovid's *Metamorphoses*, that it might be reprinted, in 8vo, at Oxford.

Hitherto he had been employed in reading the poets, orators, and historians of antiquity, by which he had made himself a perfect master in the Greek language, and had acquired a great facility of writing elegant Latin, in verse as well as prose. He now began

began to apply himself to physic; and his first care, as we are told, was to digest thoroughly the true and rational principles of natural philosophy, chemistry, and anatomy, to which he added a sufficient acquaintance with the mathematics. The first public specimen that he gave of his abilities in the way of his profession, was in 1669, when he wrote a letter to Dr. (afterwards sir) Hans Sloane, concerning an Hydrocephalus, or Watery Head; and, in 1701, another letter in Latin to the same gentleman, "*De Spasmi rarioris Historia*," or concerning some extraordinary cases of persons afflicted with convulsions in Oxfordshire, which at that time made a very great noise, and might probably have been magnified into something supernatural, if our author had not taken great pains to set them in a true light. It seems a little strange that these letters should not have been thought worthy of a place in the collection of his medical works; they may be found, however, in the "*Philosophical Transactions*," the former being No. 256, for September, 1699, the latter No. 270, for March and April, 1701.

Being now well known and distinguished, Freind began to meditate larger works. He observed, that Sanctorius, Borelli, and Baglivi, in Italy, and Pitcairne and Keil here at home, had introduced a new and more certain method of enquiring after medical truths, than had been formerly known; and he resolved to apply this way of reasoning, in order to set a certain subject of great importance, of daily use, and general concern, about which the learned have always been divided, in such a light as might put an end to disputes. This he did by publishing, in 1703, "*Emmenologia: in qua fluxus muliebris menstrui phænomena, periodi, vitia, cum medendi methodo, ad rationes mechanicas exiguntur*," 8vo. This work, though at first it met some opposition, and was then and afterwards animadverted upon by several writers, has always been reckoned an excellent performance; and is, as all our author's writings are, admirable for the beauty of its style, the elegant disposition of its parts, its wonderful succinctness, and at the same time perspicuity, and for the happy concurrence of learning and penetration visible through the whole.

In 1704, he was chosen professor of chemistry at Oxford; and, the year after, attended the earl of Peterborough in his Spanish expedition, as physician to the army there, in which post he continued near two years. From thence he made the tour of Italy, and went to Rome, as well for the sake of seeing the antiquities of that city, as for the pleasure of visiting and conversing with Baglivi and Lancisi, men eminent at that time for their skill in physic. On his return to England in 1707, he found the character of his patron very rudely treated; and, from a spirit of gratitude, published a defence of him, entitled, "*An*

Account of the Earl of Peterborough's conduct in Spain, chiefly since the raising the Siege of Barcelona, 1706;" to which is added, "The Campaign of Valencia. With Original Papers, 1707," 8vo. This piece, relating to party-matters, made a great noise, some loudly commending, others as loudly condemning it; so that a third edition of it was published in 1708.

In 1707, he was created doctor of physic by diploma. In 1709, he published his "*Prælectiones Chymicæ: in quibus omnes fere operationes Chymicæ ad vera principia et ipsius Naturæ leges rediguntur; anno 1704, Oxonii, in Musæo Ashmoleano habitæ.*" These lectures are dedicated to sir Isaac Newton, and are nine in number, besides three tables. They were attacked by the German philosophers, who were greatly alarmed at the new principles; and, therefore, the authors of "*Acta Eruditorum,*" in 1710, prefixed to their account of them a censure, in which they treated the principles of the Newtonian philosophy as figments, and the method of arguing made use of in these lectures as absurd; because, in their opinion, it tended to recal Occult Qualities in Philosophy. To this groundless charge an answer was given by Freind, which was published in Latin, in the "*Philosophical Transactions* [x], and added, by way of appendix, to the second edition of the "*Prælectiones Chymicæ.*" Both the answer and the book have been translated, and printed together in English.

In 1711, Dr. Freind was elected a member of the Royal Society, and the same year attended the duke of Ormond into Flanders, as his physician. He resided mostly after his return, at London; and gave himself up wholly to the cares of his profession. In 1716, he was chosen a fellow of the College of Physicians; and the same year published the first and third books of "*Hippocrates de morbis popularibus,*" to which he added, a Commentary upon Fevers, divided into nine short dissertations. This work was attacked by Dr. Woodward, professor of physic in Gresham-college, in his "*State of Physic and of Diseases, with an enquiry into the causes of the late increase of them, but more particularly of the Small-pox, &c. 1718,*" 8vo: and here was laid the foundation of a dispute, which was carried on with great acrimony and violence on both sides. Parties were formed under these leaders, and several pamphlets were written. Freind supported his opinion, "*Concerning the advantage of purging in the second fever of the confluent kind of Small-pox;*" (for it was on this single point that the dispute chiefly turned;) in a Latin letter addressed to Dr. Mead in 1719, and since printed among his works. He was likewise supposed to be the author of a pamphlet, entitled, "*A Letter to the learned Dr.*"

[x] N<sup>o</sup> 331, for July, August, September, 1711.

Woodward, by Dr. Byfield," in 1719, wherein Woodward is rallied with great spirit and address; for Freind made no serious answer to Woodward's book, but contented himself with ridiculing his antagonist under the name of a celebrated empiric. In 1717, he read the Gullstonian lecture in the College of Physicians; and, in 1720, spoke the Harveyian oration, which was afterwards published. In 1722, he was elected into parliament for Launceston in Cornwall; and acting in his station as a senator with that warmth and freedom which was natural to him, he distinguished himself by some able speeches against measures which he disapproved. He was supposed to have a hand in Atterbury's plot, as it was then called; and this drew upon him so much resentment, that the Habeas Corpus act being at that time suspended, he was, March 15, 1722-3, committed to the Tower. He continued a prisoner there till June 21, when he was admitted to bail, his sureties being Dr. Mead, Dr. Hulse, Dr. Levet, and Dr. Hale; and afterwards, in November, was discharged from his recognizance.

The leisure afforded him by this confinement was not so much disturbed by uneasy thoughts and apprehensions, but that he could employ himself in a manner suitable to his abilities and profession; and accordingly he wrote another letter in Latin to Dr. Mead, "Concerning some particular kind of Small-pox." Here, also, he laid the plan of his last and most elaborate work, the history of Physic; the title of which runs thus: "The History of Physic, from the time of Galen to the beginning of the sixteenth century, chiefly with regard to practice: in a discourse written to Dr. Mead." The first part was published in 1725, the second, the year following. This work, though justly deemed a masterly performance, both for use and elegance, did not escape censure; but was animadverted upon both at home and abroad.

Soon after he obtained his liberty, he was made physician to the prince of Wales; and, on that prince's accession to the throne, became physician to the queen, who honoured him with a share of her confidence and esteem. He did not, however, long enjoy this place; but died of a fever, July 26, 1728, in his 52d year. Their majesties expressed the utmost concern at his death, and settled a pension upon his widow. He left one son, who was educated at Westminster-school, and became afterwards a student at Christ-church in Oxford. He was buried at Hitcham in Buckinghamshire, near which he had a seat; but there is a monument erected to him in Westminster-abbey [L], with a suitable inscription. He had himself rendered the like kind office to more than one of his friends, being peculiarly

happy in this sort of composition; for the inscription on the monument of Sprat, bishop of Rochester, was from his pen. That on Philips, which had been ascribed to him, is since ascertained to be by Atterbury [M]. Dr. Wigan published his Latin works together at London, in 1733, in folio, adding to them, a translation of his "History of Physic" into the same language, with an excellent historical preface; and to the whole is prefixed, an elegant dedication to his royal patroness the late queen, by his brother Dr. Robert Freind. His works were reprinted at Paris in 1735, 4to.

The family was further distinguished by means of Dr. Robert Freind, brother to the physician, who was a man of learning, and head master of Westminster-school; and Dr. William Freind, son of Robert, who was dean of Canterbury.

FREINSHEMIUS (JOHN), a most ingenious and learned man, was born at Ulm in Suabia, in 1608. He is said to have understood almost all the European languages, besides Latin, Greek, and Hebrew. He was professor of eloquence at Upsal, librarian and historiographer to Christina of Sweden, and afterwards professor at Heidelberg, where he died in 1660. He rendered many services to the republic of letters, and first by his critique upon Florus, whom he corrected and explained very happily. The learned Bernegger, whose daughter he had married, engaged him in this work; and was afterwards surprised at the great penetration and judgement which Freinsheim had shewn in discovering what had escaped all the learned before him. His notes have been printed entire in the best editions of this author. So have his notes upon Tacitus; which, though short, are very judicious, relating to such particulars as Lipsius and the other critics either knew not or omitted.

But the works by which he has been most distinguished, are his famous supplements to Quintus Curtius and Livy. There was a supplement, indeed, to Quintus Curtius before; but as that was nothing more than a miserable compilation from Justin and Arrian, without either judgement or order, Freinsheim thought it expedient to draw up a new one. For this purpose, he consulted every author, Greek and Latin, ancient and modern, which could be of the least use, and executed his task so much to the approbation and satisfaction of the public, that they almost ceased to deplore the loss of the two first books of this entertaining historian. Some, however, have still more admired his supplement to Livy, which is composed with equal judgement and learning, and must have been a Herculean labour. Le Clerc has printed this supplement, with his edition of Livy at Amsterdam, 1710. He declares the whole to be very ingenious and learned, but thinks that there is

most purity and elegance in the first ten books of it; some speeches in which are incomparable. The fact is, that these ten books were published in the author's life-time; the other ninety-five, after his death. Besides what has been mentioned above, Freinshemius wrote notes upon Phædrus, and other philosophical performances.

FREIRE DE ANDRADA (HYACINTHE), an elegant Portuguese writer in prose and verse, was born in 1597, at Beja in Portugal, and became abbé of St. Mary de Chans. He appeared at first with some distinction at the court of Spain, but his attachment to the house of Braganza impeded his advancement. In 1640, when John IV. was proclaimed king of Portugal, he went to his court, and was well received. Yet it was found difficult to advance him, for he was of too light and careless a character to be employed in diplomatic business; and though the king would have gone so far as to make him bishop of Visieú, this dignity he had the wisdom to refuse, well-knowing that the pope who did not acknowledge his master as king, would never confirm his appointment as bishop. He did not choose, he said, merely to personate a bishop, like an actor on a stage. He died at Lisbon in 1657. Notwithstanding the levity of his character, he had a generous heart, and was a firm and active friend. He wrote with much success; his "Life of Don Juan de Castro," is esteemed one of the best written books in the Portuguese language. It was published in folio, and was translated into Latin by Rotto, an Italian jesuit. He wrote also a small number of poems in the same language, which have considerable elegance.

FREMINET (MARTIN), a celebrated French painter; was born at Paris in 1567. When he was studying at Rome, the suffrages of that place were divided between Michael Angelo Caravaggio, and Joseph of Arpino, called Giuseppino: and he succeeded in imitating the excellencies of both. He was a great master of design, and of the sciences connected with his art, perspective and architecture; but there is a boldness in his manner, approaching to hardness, which is not always approved. Henry IV. however, appointed him his chief painter, and Louis XIII. honoured him with the order of St. Michael. He painted the cieling in the chapel at Fontainbleau, and died at Paris in 1619, at the age of 52.

FRERET (NICOLAS), an author of profound learning and considerable abilities, was born at Paris in 1688. He was bred nominally to the law, but his inclinations and talents not being suited to that profession, he gave himself, from an early period, to his favourite studies of chronology and history. At twenty-five he was admitted into the Academy of Inscriptions, where he produced at the same time, "A Discourse on the Origin of the

the French." This treatise, at once bold and learned, added to some indiscreet conversations, obtained him the honour of the Bastille. In his confinement, he could obtain no book but the dictionary of Bayle, which he consequently read so earnestly as almost to learn it by heart. He imbibed, at the same time, no small portion of the scepticism of Bayle; which some of his writings afterwards evinced. These were, 1. "Letters of Thrasylbulus to Leucippe," in which atheism is reduced to a system. 2. "Examination of the Apologists for Christianity," a posthumous work (not published till 1767), no less obnoxious than the other. Besides these, his principal productions were, 3. Several very learned memoirs in the volumes of the academy, to which his name is prefixed; and a few light publications of no consequence. He died in 1749, in his 61st year.

FRÉRON (ELIE CATHERINE), a French journalist, generally known for having been the constant object of the satire of Voltaire, was born at Quimper, in 1719. His talents were considerable, and he cultivated them in the society of the Jesuits, under fathers Brumoy and Bougeant. In 1739, on some disgust, he quitted the Jesuits, and for a time assisted the abbé des Fontaines in his periodical publications. He then published several critical works on his own account, which were generally admired, but sometimes suppressed by authority. His "Letters on certain writings of the time," began to be published in 1749, and were extended, with some interruptions, to 13 volumes. In 1754, he began his "Année Littéraire," and published in that year seven volumes of it; and afterwards, eight volumes every year, as long as he lived, which was till 1776. In this work, Fréron, who was a zealous enemy of the modern philosophy, attacked Voltaire with spirit. He represented him as a skilful plagiarist; as a poet, brilliant, indeed, but inferior to Corneille, Racine, and Boileau; as an elegant, but inaccurate historian; and rather the tyrant than the king of literature. A great part of this Voltaire could bear with fortitude; but a very skilful and victorious attack upon a bad comedy, "La Femme qui a raison," drove him beyond all bounds of patience; and henceforward his pen was constantly in motion against Fréron, whose very name at any time would put him in a rage.

Fréron, though very skilful in his criticisms, and of uncommon abilities (as Voltaire himself confessed before he was irreconcilably provoked) suffered by the perpetual hostilities of an antagonist so high in reputation. His "Année Littéraire," being constantly accused by Voltaire of partiality, began to be suspected, and the sale latterly decreased. In foreign countries few suppose him to have been a man of any merit. He is the hero of Voltaire's Dunciad, and nothing more is known about him. He was, in truth, a man of great natural genius and liveliness,

liveliness, with a correct taste, acute powers of discrimination, and a peculiar talent of entertaining his reader, while he pointed out the faults of a work. He had an active zeal against false philosophy, innovation, and affectation, and was steadily attached to what he considered as sound principles. In private life he was easy and entertaining. Such were the real talents of this formidable journalist. It must be owned also, that he had his partialities; that he was sometimes too precipitate in his judgements, and too severe in his censures. Too strong a resentment of injustice sometimes rendered him unjust. His language also was sometimes over refined, though always perfectly pure. He died in March, 1776, at the age of 57.

Besides his periodical publications, Fréron left several works. 1. "Miscellanies," in three volumes: comprising several poems, to which it has only been objected that they are rather over-polished. 2. "Les Vrais Plaisirs;" or the loves of Venus and Adonis; elegantly translated from Marino. 3. Part of a translation of Lucretius. He also superintended and retouched Beaumelle's critical commentary on the *Henriade*, and assisted in several literary works.

FRESNAYE (JOHN VAUQUELIN DE LA), an early poet of France, the first who wrote satires in that language, and an Art of Poetry. He was bred a lawyer, and became the king's advocate for the bailliage of Caen, and afterwards lieutenant-general and president of that city. He died at the age of 72, in the year 1606. He wrote 1. "Satires," which though esteemed less strong than those of Regnier, and less witty than those of Boileau, have truth and nature, and contain some simple narratives, the style of which has something pleasing. 2. "The Art of Poetry." Copious specimens of this performance may be seen in the notes of St. Marc, on Boileau's art of poetry. It has considerable merit, but a merit which has been superseded by later efforts. 3. Two books of Idyllia, and three of epigrams, epitaphs, and sonnets. 4. A poem on the monarchy. All these were collected by himself in an edition of poems, published at Caen in 1605.

FRESNE (CHARLES DU CANGE DU), a learned Frenchman, was descended from a good family, and born at Amiens in 1610: After being taught polite literature in the Jesuits-college there, he went to study the law at Orleans, and was sworn advocate to the parliament of Paris in 1631. He practised some time at the bar, but without intending to make it the business of his life: He then returned to Amiens, where he devoted himself to study, and ran through all sorts of learning; languages and philosophy, law, physic, divinity, and history. In 1668, he went and settled at Paris; and soon after a proposal was laid before Colbert, to collect all the authors, who at different times had written the  
history

history of France, and to form a body out of them. This minister liking the proposal, and believing Du Fresne the best qualified for the undertaking, furnished him with memoirs and manuscripts for this purpose. Du Fresne wrought upon these materials, and drew up a large preface, containing the names of the authors, their character and manner, the time in which they lived, and the order in which they ought to be arranged. Being informed from the minister that his plan was not approved, and that he must adopt another, and convinced that if he followed the order prescribed the whole work would be spoiled, he frankly told his employers, that since he had not been happy enough to please those in authority, his advice was, that they should look out some of the best hands in the kingdom; and at the same time he returned them all their memoirs. Being thus disengaged from a tedious and laborious undertaking, he finished his Glossary of low Latin, or, "*Glossarium Mediæ et infimæ Latinitatis*," which was received with general commendation; and though Hadrian Valesius, in his preface to the *Valesiana*, notes several mistakes in it, it is nevertheless a very excellent and useful work. It was afterwards enlarged by the addition of more volumes; and the edition of Paris, by Carpentier, in 1733, makes no less than six in folio; to which Carpentier afterwards added four of supplement. Both have been since excellently abridged, consolidated, and improved, in six volumes 8vo. published at Halle 1772—1784. His next performance was a "*Greek Glossary of the middle age*," consisting of curious passages and remarks, most of which are drawn from manuscripts very little known. This work is in two volumes, folio. He was the author and editor also of several other performances. He drew a genealogical map of the kings of France. He wrote the history of Constantinople under the French emperors, which was printed at the Louvre, and dedicated to the king. He published an historical tract concerning John Baptist's head, some relics of which are supposed to be at Amiens. He published, lastly, editions of Cinnamus, Nicephorus, Anna Commena, Zonaras, and the Alexandrian Chronicle, with learned dissertations and notes.

Du Cange, as he is more commonly called, died in 1688, aged 78; and left four children, on whom Louis XIV. settled good pensions, in consideration of their father's merit.

FRESNOY (CHARLES ALPHONSE DU), a celebrated poet and painter, was the son of an apothecary at Paris, and born there in 1611. His father educated him as a scholar, with a design to make him a physician; and his progress in learning was such, that it was supposed he would answer all the expectations conceived of him. At length, he discovered a most violent attachment to the Muses, and would undoubtedly have been a great poet, if the art of painting, a mistress equally beloved, had

had not divided, and thus weakened his affections, or talent. And now, all thoughts of physic being laid aside, he gave himself up entirely to the sollicitations of his genius, and made the art of painting his study. He was about twenty years of age, when he learned to design under Perrier and Vouet; and in 1634 he went to Rome, where he contracted a friendship with Mignard, which proved as lasting as his life. It is said, that when Fresnoy first came to Rome, he was under great difficulties, so as scarcely to know how to get bread; for, having displeased his parents, by neglecting the profession they had chosen for him, he had no supplies from them, and what he carried with him was soon spent. However, he bore all with patience, comforting himself with the opportunities he had of improving in painting, which he continued with ardor, till Mignard came, and then he fared better.

He had not a soul that could be satisfied with a superficial knowledge of his art: he made himself familiar with the Greek and Latin poets; studied anatomy, and the elements of geometry, with the rules of perspective and architecture; designed after the life, in the academy; after Raphael, in the Vatican; and after the antiques, wherever he found them; and, making critical remarks as he proceeded, he drew up a body of them in Latin verse, and laid the plan of his poem, "*De Arte Graphica*." In conformity to the principles therein established, he endeavoured to put his own thoughts in execution; but as he never had been well instructed in the management of his pencil, his hand was extremely slow, and he seemed to do what he performed with pain. Besides, having employed most of his time in a profound attention to the theory of painting, he had very little left for the practical part; so little, that his performances do not exceed fifty historical pieces, exclusively of his copies after others. He painted the remains of ancient architecture in and about Rome; but sold his pictures to supply the wants of the moment, and so cheap that he might be said to give them away.

His poem was the fruit of more than twenty years of study and labour. He communicated it to the masters of greatest note, in all places where he went; and particularly to Albani and Guercino, at Bologna. He consulted also the men of letters, and the best authors on painting, as well as the works of the most celebrated professors of the art, before he considered it as finished. Upon his return home from Italy in 1656, he seemed inclined to give it to the public; but imagining that it would be of little use without a French version, and, by means of his long absence, not retaining enough of his native tongue to undertake it himself, he laid aside for a time all thoughts of publishing it. At length, De Piles, who was intimately acquainted with him, made a prose translation of it; and, as he tells us in his preface, "according to the true sense of the author, and to his liking."

Fresnoy

Fresnoy yet deferred to publish it, intending to illustrate it with a commentary; but was prevented by a paralysis, of which he died in 1665, aged 53 years.

After his death, his poem was printed, with the prose translation and notes by De Piles, and dedicated to Colbert. It was afterwards translated into English by Dryden, who prefixed to it an original "Preface, containing a parallel between Painting and Poetry." Richard Graham, esq. republished this work, and added to it, "A short account of the most eminent Painters, both ancient and modern." It has since had the honour of being translated by Mr. Mason in blank verse, with excellent notes by that author; and, though a wretched poem, certainly contains a good collection of précepts.

Fresnoy had a particular veneration for Titian, whom of all painters he looked upon as the most perfect imitator of nature; and is said to have imitated him with some success. He followed him in his manner of colouring; as he did the Carraccis in their style of design.

FRESNY (CHARLES RIVIERE DU), a French poet, chiefly celebrated for his dramatic writings, was born at Paris in 1648. He had a good natural taste for music, painting, sculpture, architecture, and all the fine arts. He had, also, a taste for laying out gardens, and this procured him the place of overseer of gardens to the king, which he sold for a moderate sum, as a supply to his extravagance, which was unbounded. He was valet-de-chambre to Louis XIV. and highly in favour with him; but his love of expence outwent even the bounty of his master. "There are two men," said Louis, "whom I shall never enrich, *Fresny* and *Bontemis*." These were his two valets-de-chambre, who were well matched in extravagance. At length Fresny sold all his appointments at court, and flew from the constraint of Versailles to the liberty of Paris, where he became a writer for the stage. He is the person who is humorously represented by Le Sage, in his "Diable Boiteux," as marrying his laundress by way of paying her bill. He was twice married, and both times, it is said, in a similar way. He wrote many dramatic pieces, some of which were long established on the stage. These were, "La Reconciliation Normande, Le Double Voyage, La Coquette de Village, Le Mariage rompu, L'Esprit de Contradiction, Le Dedit." He was also the author of cantatas, which he set to music himself; several songs, some of which were famous; a little work, often reprinted, called, "Les Amusements sérieux et comiques;" and "Nouvelles Historiques;" all enlivened by a singular and gay fancy. He died, aged 76, in 1724. D'Alembert has drawn a parallel between Destouches and him as comic writers. His works were collected in 6 volumes, duodecimo.

FRISCHLIN (NICODEMUS), a learned German, famous for criticism and poetry, was born at Baling in Suabia, in 1547.

His

His father, being a minister and a man of letters, taught him the rudiments of learning, and then sent him to Tubingen. Here he made so amazing a progress in the Greek and Latin tongues, that he is said to have written poetry in both, when he was no more than thirteen years of age. He continued to improve himself in compositions of several kinds, as well prose as verse; and at twenty years old was made a professor in the university of Tubingen. Though his turn lay principally towards poetry, insomuch that, as Melchior Adam tells us, he really could make verses as fast as he wanted them, yet he was acquainted with every part of science and learning. He used to moderate in philosophical disputes; to read public lectures in mathematics and astronomy, before he had reached his twenty-fifth year. • In 1579, his reputation being much extended, he had a mind to try his fortune abroad, and, therefore, prepared to go to the ancient university of Friburg, where he had promised to read lectures. But he was obliged to desist from this purpose, partly because his wife refused to accompany him, and partly because the duke of Wirtemberg would not consent to his going thither, or any where else.

Hitherto Frischlin had been prosperous; but now an affair happened, which laid the foundation of troubles, that did not end but with his life. In 1580, he published an oration in praise of a country life, with a paraphrase upon Virgil's *Eclogues* and *Georgics*. Here he compared the lives of modern courtiers with those of ancient husbandmen; and noting some pretty severely, who had degenerated from the virtue and simplicity of their ancestors, made himself so obnoxious, that even his life was in danger. He made many public apologies for himself; his prince even interceded for him, but all would not do; nor could he continue safe any longer at home. With his prince's leave, therefore, he went to Laubach, a town of Carniola in the remote part of Germany, and kept a school there; but the air not agreeing with his wife and children, he returned in about two years to his own country. He met with a very ungracious reception; and therefore after staying a little while, he went to Francfort, from Francfort into Saxony, and from thence to Brunswick, where he became a schoolmaster again. There he did not continue long, but passed from place to place, till at length, being reduced to necessity, he applied to the prince of Wirtemberg for relief. His application was disregarded; which he supposing to proceed from the malice of his enemies, let himself loose, and wrote severely against them. He was imprisoned at last in Wirtemberg-castle; whence attempting to escape by ropes not strong enough to support him, he fell down a prodigious precipice, and was dashed to pieces among the rocks.

His death happened in 1590, and was universally and justly lamented; for he was certainly ingenious and learned in a great degree. He left a great many works of various kinds, as tragedies, comedies, elegies, translations of Latin and Greek authors, with notes upon them, orations, &c. While he was master of the school at Labacum, or Laubach, he composed a new grammar; for there was no grammar extant that pleased him. This was more methodical, and shorter than any of them; and, indeed, was generally approved. So far then he had done well, but he was not satisfied; he would go further; and, not content with giving a grammar of his own, chose to attack others. For this purpose, he drew up another piece, called, "*Strigil Grammatica*," in which he disputes with some little acrimony against all other grammarians; and this, as was natural, increased the number of his enemies. With all his parts and learning, he seems not a little to have wanted prudence.

FROBENIUS (JOHN), an eminent and learned German printer, was a native of Hammelburg in Franconia, where he was from his childhood trained to literature. Afterwards he went to the university of Basil, where he acquired the reputation of being uncommonly learned. With a view of promoting useful learning, for which he was very zealous, he applied himself to the art of printing; and, becoming a master of it, opened a shop at Basil. He was the first of the German printers who brought the art to any perfection; and, being a man of great probity and piety, as well as skill, he was, what very few have been, particularly choice in the authors he printed. He would never suffer libels, or any thing that might hurt the reputation of another, to go through his press, for the sake of profit; but very justly thought all such practices disgraceful to his art, disgraceful to letters, and infinitely pernicious to religion and society. The great reputation and character of this printer was the principal motive which led Erasmus to fix his residence at Basil, in order to have his own works printed by him. The connection between Erasmus and Frobenius grew very close and intimate; and it was not such a connection as usually subsists between a printer and an author, where each is endeavouring to make the best bargain he can, but it was a connection of friendship and the sincerest cordiality. Erasmus loved the good qualities of Froben, as much as Froben could admire the great ones of Erasmus.

There is an epistle of Erasmus extant, which contains so full an account of this printer, that it forms a very curious memorial for his life. It was written in 1527, on the occasion of Froben's death, which happened that year; and which, Erasmus tells us, he bore so extremely ill, that he really began to be ashamed of his grief, since what he felt upon the death of his

own

own brother was not to be compared to it. He says, that he lamented the loss of Froben, not so much because he was the most warmly affectioned towards him, but because he seemed raised up by providence for the promoting of liberal studies. Then he proceeds to describe his good qualities, which were indeed very great and numerous; and concludes with a particular account of his death, which was somewhat remarkable. He relates that, about five years before, Froben had the misfortune to fall from the top of a pair of stairs, on a brick pavement: which fall, though he then imagined himself not much hurt by it, is thought to have laid the foundation of his subsequent malady. The year before he died, he was seized with most exquisite pains in his right ancle: but was in time so relieved from these, that he was able to go to Frankfort on horseback. The malady, however, whatever it was, was not gone, but had settled in the toes of his right foot, of which he had no use. Next, a numbness seized the fingers of his right hand; and then a dead palsy, which taking him when he was reaching something from a high place, he fell with his head upon the ground, and discovered few signs of life afterwards. He died at Basil in 1527; lamented by all, but by none more than Erasmus, who wrote his epitaph in Greek and Latin. Both these epitaphs are at the end of this epistle; and it may not be amiss to transcribe the Latin:

“ Arida Joannis tegit hic lapis ossa Frobeni,  
 Orbe viret toto nescia fama mori.  
 Moribus hanc niveis meruit studiisque juvandis,  
 Quæ nunc mœsta jacent orba parente suo.  
 Rettulit, ornavit veterum monumenta sophorum,  
 Arte, manu, curis, ære, favore, fide.  
 Huic vitam in coelis data numina justa perennem,  
 Per nos in terris fama perennis erit.”

A great number of valuable authors were printed by Frobenius with great care and accuracy, among which were the works of Jerome, Augustin, and Erasmus. He had formed a design to print the Greek fathers, which had not yet been done; but death prevented him. That work, however, was carried on by his son Jerome Frobenius and his son-in-law Nicolas Episcopus, who, joining in partnership, carried on the business with the same reputation, and gave very correct editions of those fathers.

FROBISHER (Sir MARTIN), an English navigator, was born near Doncaster in Yorkshire; of low parents, but it is not known in what year. Being brought up to navigation, he very early displayed the talents of an eminent sailor; and was the first Englishman that attempted to find out a north-west pas-

sage to China. He made offers of this to several English merchants for fifteen years together; but, meeting with no encouragement from them, he at length obtained recommendations to Dudley earl of Warwick, and other persons of rank and fortune. Under their influence and protection, he engaged a sufficient number of adventurers, and collected proper sums of money. The ships he provided were only three; namely, two barks of about twenty-five tons each, and a pinnace of ten tons. With these he sailed from Deptford, June 8, 1576; and the court being then at Greenwich, the queen beheld them as they passed by, "commended them, and bade them farewell, with shaking her hand at them out of the window [N]."

Bending their course northward, they came on the 24th within sight of Fara, one of the islands of Shetland: and on the 11th of July discovered Friesland, which stood high, and was all covered with snow. They could not land, by reason of the ice, and great depth of water near the shore: the east point of this island, however, they named, "Queen Elizabeth's Foreland." On the 28th they had sight of Meta Incognita, being part of New Greenland; on which also they could not land, for the reasons just mentioned. August the 10th, he went on a desert island, three miles from the continent; but staid there only a few hours. The next day he entered into a strait which he called, "Frobisher's Strait;" and the name is still retained. On the 12th, sailing to Gabriel's Island, they came to a sound, which they named Prior's Sound, and anchored in a sandy bay there. The 15th they sailed to Prior's Bay, the 17th to Thomas Williams's Island; and the 18th came to an anchor under Burcher's Island. Here they went on shore, and had some communication with the natives; but he was so unfortunate, as to have five of his men and a boat taken by those barbarians. They were like the Tartars, or Samoeids, with long black hair, broad faces, flat noses, and tawny: the garments both of men and women were made of seal skins, and did not differ in fashion; but the women were marked in the face with blue streaks down the cheeks, and round the eyes. Having endeavoured in vain to recover his men, he set sail again for England the 26th of August; and, notwithstanding a terrible storm on the 7th, arrived safe at Harwich on the 2d of October.

He took possession of that country in the queen of England's name; and, in token of such possession, ordered his men to bring whatever they could first find. One among the rest brought a piece of black stone, much like sea-coal, but very heavy. Having at his return distributed fragments of it among his friends, one of the adventurer's wives threw a fragment into

the fire; which being taken out again, and quenched in vinegar, glittered like gold; and, being tried by some refiners in London, was found to contain a portion of that rich metal. This circumstance raising prodigious expectations of gold, great numbers earnestly pressed Frobisher to undertake a second voyage the next spring. The queen lent him a ship of the royal navy of 200 tons; with which, and two barks of about 30 tons each, they fell down to Gravesend, May 26, 1577, and there received the sacrament together; an act of religion, not so frequently performed as it ought to be among men exposed to so many perils, and more particularly under the protection of heaven. They sailed from Harwich on the 31st of May, and arrived in St. Magnus Sound, at the Orkney Islands, upon the 7th of June; from whence they kept their course for the space of twenty-six days, without seeing any land. They met, however, with great drifts of wood, and whole bodies of trees; which were either blown off the cliffs of the nearest lands by violent storms, or rooted up and carried by floods into the sea. At length, on the 4th of July, they discovered Friesland; along the coasts of which they found islands of ice of incredible bigness, some being 70 or 80 fathoms under water, besides the part that stood above water, and more than half a mile in circuit. Not having been able safely to land in this place, they proceeded for Frobisher's Straits; and on the 17th of the same month made the North Foreland in them, otherwise called Hall's Island; as also a smaller island of the same name, where they had in their last voyage found the ore, but could not now get a piece so large as a walnut. They met with some of it, however, in other adjacent islands, but not enough to merit their attention. They sailed about to make what discoveries they could, and gave names to several bays and isles; as Jackman's Sound, Smith's Island, Beare's Sound, Leicester's Isle, Anne countess of Warwick's Sound and Island, York Sound, &c.

The captain's commission directed him in this voyage only to search for ore, and to leave the further discovery of the north-west passage till another time. Having, therefore, in the countess of Warwick's Island, found a good quantity, he took a lading of it; intending the first opportunity to return home. He set sail the 23d of August, and arrived in England about the end of September. He was most graciously received by the queen, whose singular pleasure and glory it was to extend the English name and trade to the utmost parts of the habitable world: and, as the gold ore he brought had an appearance of riches and profit, and the hopes of a north-west passage to China was greatly increased by this second voyage, her majesty appointed commissioners to make trial of the ore, and examine thoroughly into the whole affair. The commissioners did so,

and reported the great value of the undertaking, and the expediency of further carrying on the discovery of the north-west passage. Upon this, suitable preparations were made with all possible dispatch; and, because the mines newly found out were sufficient to defray the adventurers charges, it was thought necessary to send a select number of soldiers, to secure the places already discovered, to make further discoveries into the inland parts, and to search again for the passage to China. Besides three ships as before, twelve others were fitted out for this voyage, which were to return at the end of the summer with a lading of gold ore. They assembled at Harwich the 27th of May, and sailing thence the 31st, they came within sight of Friezeland on the 20th of June; when the general, going on shore, took possession of the country in the queen of England's name, and called it West-England. They met with many storms and difficulties in this voyage, which retarded them so much, that the season was too far advanced to undertake discoveries; so that, after getting as much ore as they could, they sailed for England, where, after a stormy and dangerous voyage, they arrived about the beginning of October.

It does not appear how captain Frobisher employed himself from this time to 1585, when he commanded the *Aid*, in sir Francis Drake's expedition to the West Indies. In 1588, he bravely exerted himself against the Spanish Armada, commanding the *Triumph*, one of the three largest ships in that service, and which had on board the greatest number of men of any in the whole English fleet. July 26th, he received the honour of knighthood, from the hand of the lord high admiral, at sea, on board his own ship; and when afterwards the queen thought it necessary to keep a fleet on the Spanish coast, he was employed in that service, particularly in 1590, when he commanded one squadron, as sir John Hawkins did another. In 1594, he was sent with four men of war, to assist Henry the fourth of France, against a body of leaguers and Spaniards then in possession of part of Bretagne, who had fortified themselves very strongly at Croyzon near Brest. But in an assault upon that fort, Nov. 7, he was wounded with a ball in the hip, of which he died, soon after he had brought the fleet safely back to Plymouth; and was buried in that town. Stow tells us, the wound was not mortal in itself, but became so through the negligence of his surgeon, who only extracted the bullet, without duly searching the wound and taking out the wadding, which caused it to fester.

He was a man of great courage, experience, and conduct, but accused by some of having been harsh and violent. There is a good painting of him in the picture gallery at Oxford.

FROISSARD, or FROISSART (JOHN), a celebrated historian, was born at Valenciennes in 1337. He was bred to the church,

church, but was of a lively turn, loved gaiety and shew, and passed much time in travelling, in England, Scotland, Italy, and elsewhere. His chief work is, his "Chronicle," which comprises what happened in France, Spain, and England, from 1326 to 1400. He took care to inform himself well of things; and for this purpose went to the courts of princes, either to collect memoirs, or to get the best information from those who had the management of state affairs. The best edition is that of Lyons, 1559, in four volumes, folio. There is an abridgement of it by Sleidan; and it was continued to 1466 by Monstrelet. Froissart was also a poet as well as an historian, though his poems have been but little known. He resided a considerable time in the court of queen Philippa of Hainault, wife of Edward III. king of England, who was his chief patroness and friend; after whose death he retired into his own country. He has been accused of having bestowed too many encomiums on the English, and too few on the French, because the latter did not pay him for his labours, while he received a good salary from the former. After his return into his own country he obtained the cure of Lessines, but not relishing that confinement, he began to travel again. After some time, however, he was preferred to the canonry and treasurership of Chimai, where he died about 1410.

FRONTINUS (SEXTUS JULIUS), a Roman writer, who was in high repute under Vespasian, Titus, Domitian, Nerva, and Trajan. He was a man of consular dignity, a great officer who commanded the Roman armies in England, and elsewhere, with success; and he is mentioned in high terms of panegyric by all the writers of his time. He was city-prætor, when Vespasian and Titus were consuls. Nerva made him curator of the aquæducts, which occasioned him to write his treatise, "*De Aquæductibus Urbis Romæ*." He wrote also "*Tres libros stratagematum*," or, concerning the stratagems used in war by the most eminent Greek and Roman commanders; and afterwards added a fourth, containing examples of those arts and maxims, discoursed of in the former. These two works are still extant, together with a piece, "*De Re Agraria*:" and another, "*De Limitibus*." They have been often printed separately, but were all published together, in a neat edition at Amsterdam in 1661, with notes by Robertus Keuchenius, who has placed at the end the fragments of several works of Frontinus, that are lost. This eminent man died under Trajan, and was succeeded as augur by the younger Pliny, who mentions him with honour. He forbade any monument to be erected to him after his death; declaring, that every man was sure to be remembered without any such testimonial, if he had lived so as to deserve it. His words, as Pliny has preserved them, were these:

“Impensa Monumenti supervacua est; Memoria nostri durabit, si vita meruimus.”

FRONTO (MARCUS CORNELIUS), a Roman rhetorician, who counted among his disciples the emperors L. Verus, and M. Aurelius. Being made consul by the latter, he erected a statue to his honour. His eloquence was not florid, but noble and majestic; and supported by a certain austere gravity, which in that age of ornament, recalled the memory of Cicero. None of his works are extant, but he is mentioned with high commendation by Macrobius, Ausonius, St. Jerom, and others. The exact times of his birth and death are not known.

FROWDE (PHILIP), an English poet, was the son of a gentleman, who had been post-master in the reign of queen Anne. He was sent to the university of Oxford, where he had the honour of being distinguished by Addison, who took him under his protection. While he remained there, he became the author of several pieces of poetry, some of which, in Latin, were pure and elegant enough to entitle them to a place in the *Musæ Anglicanæ*. He wrote likewise two tragedies: “The Fall of Saguntum,” dedicated to sir Robert Walpole; and “Philotas,” addressed to the earl of Chesterfield. He died at his lodgings in Cecil-street in the Strand, in 1738; and in the London Daily-Post had the following character given him: “Though the elegance of Mr. Frowde’s writings has recommended him to the general public esteem, the politeness of his genius is the least amiable part of his character; for he esteemed the talents of wit and learning, only as they were conducive to the excitement and practice of honour and humanity. Therefore, with a soul chearful, benevolent, and virtuous, he was in conversation genteelly delightful, in friendship punctually sincere, in death christianly resigned. No man could live more beloved; no private man could die more lamented.”

FRUGONI (CHARLES INNOCENT), a celebrated Italian poet, born at Genoa, in 1692, of an illustrious family. He entered early into the congregation of the Sommasques, and taught polite literature with success in Rome, Genoa, Bologna, Parma, and other celebrated places. At Parma he obtained leave from the pope to quit the clerical state, and became a secular divine. When the duke of Parma established an academy of fine arts, Frugoni was appointed perpetual secretary. His works were printed at Parma in 1779, and consist of nine large volumes, 8vo, containing every species of minor poem. He died in 1768, at the age of 76.

FRUMENTIUS, a Romish saint, called the apostle of *Æthiopia*, because he was the first who planted Christianity in that country. He was a Tyrian by birth, and went with a brother named Edessa to *Æthiopia*, where they became so much in fa-  
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your with the king, that they were enabled to introduce the Christian faith. In consequence of this service, Frumentius was ordained bishop of Æthiopia in 331, by St. Athanasius. By his means Christianity was widely spread in Æthiopia, and so firmly established, that so late as the seventh century, the king of that country acknowledged the authority of the pope. Missionaries were accordingly sent at that time, but their interference was not of any service.

FRYTH (JOHN), a martyr to the Reformation, was born at Sevenoaks in Kent, where his father was an innkeeper. He was educated at King's college in Cambridge, where he took a bachelor of arts degree, but afterwards went to Oxford, and became one of the junior canons of cardinal Wolsey's college. Some time before 1525, he fell into the acquaintance of William Tyndale, a zealous Lutheran; who, conferring with him about the abuses of religion, made a convert of him. Fryth shortly professed himself; upon which, being seized and examined by the commissary of the university, he was imprisoned within the limits of his college. Being released in 1528, he went beyond the seas; where, being greatly confirmed in his religious opinions, he returned to England about two years after, leaving his wife behind. Wandering about, he was taken up for a vagabond at Reading in Berkshire, and set in the stocks; but the schoolmaster of the town, discovering his merit and qualities, procured his release, and supplied him with victuals and money. Afterwards he went to London; where, endeavouring to make profelytes, he was by the care of sir Thomas More, then lord-chancellor, seized and sent prisoner to the Tower. He had several conferences there with sir Thomas and others. At length, being examined by the bishops sitting in St. Paul's cathedral, he was urged to recant his opinions; but, refusing, was condemned to be burnt, and accordingly suffered in Smithfield in 1533. His works are these: "Treatise of Purgatory.—Antithesis between Christ and the pope.—Letters unto the faithful followers of Christ's Gospel, written in the Tower, 1532.—Mirror, or Glasse to know thyself, written in the Tower, 1532.—Mirror, or Looking-Glasse, wherein you may behold the Sacrament of Baptism.—Articles, for which he died, written in Newgate prison, June 23, 1533.—Answer to sir Thomas More's dialogues concerning Heresies.—Answer to John Fisher bishop of Rochester, &c." all which treatises were reprinted at London, 1573, in folio.

FUGGER (HULDRIC), an eminent person born at Augs-burg in 1526, deserves a place in this work for his affection to learning and learned men. His family was considerable for its antiquity and riches; and Thuanus relates, that when Charles V. changed the government of Augs-burg, in 1548, he nominated

nated the family of the Fuggers among those who thenceforward were to be raised to the dignity of senators. Yet this illustrious family, as all the genealogical writers of Germany take notice, sprung from a weaver, who in 1370 was made free of the city of Augsburg. Huldric had been chamberlain to pope Paul III. and afterwards turned protestant. He laid out great sums in purchasing good manuscripts of ancient authors, and getting them printed; and for this purpose he for some time allowed a salary to the famous Henry Stephens. His relations were so incensed at him for the money he expended in this way, that they brought an action against him, in consequence of which he was declared incapable of managing his affairs. Thuanus, and some other writers observe, that this sentence pronounced against Fugger plunged him into a deep melancholy, which accompanied him almost to his grave; but it is declared in his epitaph, that he was unmoved at the shock, and that he was soon after restored to his estate. He had retired to Heidelberg, where he died in 1584; having bequeathed his library, which was very considerable, to the elector Palatine, with a fund for the maintenance of six scholars.

FUCHSIUS, or FUCHS (LEONARD), a celebrated physician and botanist of Germany, was born in 1501, at Wemdingen in Bavaria. He practised physic with great reputation at Munich and Ingolstadt, and was raised to equestrian dignity by the emperor Charles V. Cosmo, duke of Tuscany, in vain offered him an appointment of 600 crowns to settle in his dominions. There is reason to believe that the Fox-glove derived its name from him, as *Fuchs* signifies a fox; and he mentions having first named it *digitalis*, or *finger-but*. The most celebrated of his works, is his "*Historia Stirpium*," printed at Bale in 1542, in folio. He died in 1566.

FULGENTIUS (St.) an ecclesiastical writer, was born at Telepta, about 468. He was of an illustrious family, the son of Claudius, and grandson of Gordianus, a senator of Carthage. Claudius dying early, left his son, then very young, to the care of his widow Mariana. He was properly educated, in the knowledge of the Latin and Greek languages, and made such progress in his studies, that while yet a boy he could repeat all Homer, and spoke Greek with fluency and purity. As soon as he was capable of an employment, he was made procurator or receiver of the revenues of his province. But this situation displeased him, because of the rigour he was forced to use, in levying taxes; and therefore, notwithstanding the tears and dissuasions of his mother, he left the world, and took the monastic vows under Faustus, a persecuted bishop, who had founded a monastery in that neighbourhood. The continued persecutions of the Arians, soon separated him and Faustus; and not long after,

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the incursions of the Moors obliged him to retire into the country of Sicca; here, however, he met with stripes and imprisonment. Afterwards he resolved to go into Egypt; but in his voyage was dissuaded by Eulalius bishop of Syracuse, because the monks of the east had separated from the catholic church. He consulted also a bishop of Africa, who had retired into Sicily; and this bishop advised him to return to his own country, after he had made a journey to Rome. King Theodoric was in that city when he arrived there, which was in 500. After he had paid his devoirs to the sepulchres of the apostles, he returned to his own country where he built a monastery.

Africa was then under the dominion of Thrasimond king of the Vandals, an Arian, and a cruel enemy to the catholics. He had forbidden to ordain catholic bishops in the room of those who died: but the bishops of Africa were determined not to obey this order. Fulgentius, under these circumstances, wished to avoid being a bishop; and when elected for the see of Vinta in 507, fled and concealed himself, but being soon discovered, was appointed bishop of Ruspa, much against his will. On this elevation he did not change either his habit or manner of living, but used the same austerities and abstinence as before. He still loved the monks, and delighted to retire into a monastery, as often as the business of his episcopal function allowed him time. Afterwards he had the same fate with all the catholic bishops of Africa, whom king Thrasimond banished into the island of Sardinia: and though he was not the most ancient among them, yet they paid such respect to his learning, as to employ his pen in all the writings produced in the name of their body. So great was his reputation, that Thrasimond had a curiosity to see and hear him; and having sent for him to Carthage, he proposed to him many difficulties, which Fulgentius solved to his satisfaction: but because he confirmed the catholics, and converted many Arians, their bishop at Carthage prayed the king to send him back to Sardinia. Thrasimond dying about 523, his son Hilderic recalled the catholic bishops, whereof Fulgentius was one. He returned, to the great joy of those who were concerned with him, led a most exemplary life, governed his clergy well, and performed all the offices of a good bishop. He died in 533, on the first day of the year, being then 65.

His works, as many of them as are extant, have often been printed; but the last and completest edition is in one volume, 4to, Paris, 1684. Fulgentius did not only follow the doctrine of St. Austin, but he also imitated his style. His words, indeed, are not quite so pure; but then he did not play with them, as St. Austin frequently did. He had a quick and subtle spirit, which easily comprehended whatever he applied himself to learn; and he had a clear and copious way of setting it off; too copious, indeed,

dead, for he often repeats the same things in different words, and turns the question many different ways. He was deeply versed in the Holy Scriptures, and as well read in the fathers, particularly St. Austin: but he loved thorny and scholastic questions, and sometimes introduced them in the discussion of mysteries.

FULK (WILLIAM), an English divine, was born, and received the first part of his education, in London. He was a youth of great parts and spirit; and it is reported of him, that, having a literary contest with Edmund Campian, while he was at school, and losing the silver pen which was proposed to the victor, he was seized with grief and anger to the highest degree imaginable. Afterwards he was sent to St. John's-college, Cambridge, in 1555, of which he was chosen fellow in 1564. He had spent six years of this interval in the study of the law, at Clifford's-inn, in compliance with the wishes of his father, who was so offended at his returning to college, that, though very rich, he refused to grant him any supplies. Fulk, however, made his way by his parts and learning. He applied himself to mathematics; to languages, oriental in particular; to divinity; and became eminent, and published books on all these subjects. After a time, he was suspected of puritanism, which he was supposed to have imbibed from Cartwright, the divinity professor, his intimate friend; and on this account was expelled from his college. He then took lodgings in Cambridge, and maintained himself for some time by reading lectures. The earl of Leicester, labouring at that time to ingratiate himself with the eminent divines of all denominations and principles, took Fulk under his patronage; and, in 1571, presented him to the living of Warley in Essex, and two years after to that of Didington in Suffolk. Soon after the earl sent him to Cambridge, with a mandamus for his doctor of divinity's degree, in order to qualify him to attend, as he afterwards did, an ambassador into France. Upon his return he was made master of Pembroke-hall, and Margaret professor of divinity, in Cambridge; and, in possession of these preferments, he died in 1589. He had a wife and family.

His works are numerous, written in Latin and English, levelled chiefly against the Papists, and dedicated, several of them, to queen Elizabeth and the earl of Leicester. The most considerable of them is his Comment upon the Rheims Testament, printed in 1580, and re-printed in 1601 with this title: "The Text of the New Testament of Jesus Christ, translated out of the vulgar Latin by the Papists of the traiterous Seminarie at Rhemes, With arguments of books, chapters, and annotations, pretending to discover the corruptions of divers translations, and to clear the controversies of these days. Whereunto is added the translation out of the original Greek, commonly used in the Church

Church of England: with a confutation of all such arguments, glosses, and annotations, as containe manifest impietie of Heresie, Treason, and Slander against the Catholike Church of God, and the true teachers thereof, or the translations used in the Church of England. The whole worke, perused and enlarged in divers places by the author's owne hand before his death, with sundry quotations and authorities out of Holy Scriptures, Counsels, Fathers, and History. More amply than in the former Edition." This work was published again, 1617 and 1633, in folio, as it was before.. It is one of those the author dedicated to the queen.

FULLER (NICHOLAS), was born at Southampton in 1557, and educated at the free-school in that town. He did not go directly thence to the university, but was taken into the family of the bishop of Winchester, Dr. Robert Horne; where spending some time in study, he was made at length his secretary, and afterwards continued in that office by his successor, Dr. Watfon. But, Watfon dying also in about three years, Fuller returned home, with a resolution to follow his studies. Before he was settled there, he was invited to be tutor to the sons of a knight in Hampshire, whom he accompanied to St. John's-college, Oxford, in 1584. His pupils leaving him in a little time, he removed himself to Hart-hall; where he took both the degrees in arts, and then retired into the country. He afterwards took orders, became a prebendary in the church of Salisbury, and rector of Bishop's-Waltham in Hampshire. He died in 1622. He was extremely learned in the sacred tongues; and, as Wood quaintly says, "was so happy in pitching upon useful difficulties, tending to the understanding of the Scripture, that he surpassed all the Critics of his time." His "*Miscellanea Theologica*," in four books, were published at Oxford in 1616, and at London in 1617. These miscellanies coming into the hands of John Drusius in Holland, excited his envy; he charged Fuller with plagiarism, and with taking his best notes from him without any acknowledgment. But Fuller, knowing himself guileless, as having never seen Drusius's works, published a vindication of himself at Leyden, in 1622, together with two more books of "*Miscellanea-Sacra*." All these miscellanies are printed in the ninth volume of the "*Critici Sacri*," and dispersed throughout Pool's "*Synopsis Criticorum*." There are some manuscripts of Fuller in the Bodleian library at Oxford, which shew his great skill in Hebrew and in philological learning: as, "An Exposition of Rabbi Mordechai Nathan's Hebrew Roots, with notes upon it," and "A Lexicon."

FULLER (THOMAS), an English historian and divine, was son of Mr. Fuller, minister of Akle in Northamptonshire, and born there in 1608. The chief assistance he had in the rudi-

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ments of learning was from his father, under whom he made so extraordinary a progress, that he was sent at twelve years of age to Queen's-college in Cambridge; Dr. Davenant, who was his mother's brother, being then master of it, and soon after bishop of Salisbury. He took his degrees in arts, and would have been fellow of the college: but there being no vacancy for his county, he removed to Sidney in the same university. He had not been long there, before he was chosen minister of St. Bennet's in the town of Cambridge. In 1631, he obtained a fellowship in Sidney-college, and at the same time a prebend in the church of Salisbury. This year also he issued his first publication, a work of the poetical kind, now but little known. It was a divine poem, entitled, "David's Hainous Sin, Heartie Repentances and Heavie Punishment," in a thin octavo.

He was soon after ordained priest, and presented to the rectory of Broad Windsor in Dorsetshire; where he married, and had one son, but lost his wife about 1641. During his retirement at this rectory, he began to complete several works he had planned at Cambridge: but growing weary of a country parish, and uneasy at the unsettled state of public affairs, he removed to London; and distinguished himself so much in the pulpits there, that he was invited by the master and brotherhood of the Savoy to be their lecturer. In 1640, he published his "History of the Holy War:" it was printed at Cambridge in folio. April 13, 1640, a parliament was called, and then also a convocation began at Westminster, in Henry VII's chapel, of which our author was a member. He continued at the Savoy, to the great satisfaction of his people, and the neighbouring nobility and gentry, labouring all the while in private and in public to serve the king. To this end, on the anniversary of his inauguration, March 27, 1642, he preached at Westminster-abbey, on this text, 2 Sam. xix. 30. "Yea, let him take all, so that my Lord the King return in peace:" which sermon being printed, gave great offence to those who were engaged in the opposition, and brought the preacher into no small danger. He soon found that he must expect to be silenced and ejected, as others had been; yet desisted not till he either was, or thought himself unsettled. This appears from what he says in the preface to his "Holy State," which was printed in folio that same year at Cambridge.

April 1643, he conveyed himself to the king at Oxford, who received him gladly. As his majesty had heard of his extraordinary abilities in the pulpit, he was now desirous of knowing them personally; and accordingly Fuller preached before him at St. Mary's church. His fortune upon this occasion was very singular. He had before preached and published a sermon in London, upon "the new-moulding church-reformation," which caused

caused him to be censured as too hot a Royalist; and now, from his sermon at Oxford, he was thought to be too lukewarm: which can only be ascribed to his moderation, which he would sincerely have inculcated in each party, as the only means of reconciling both. He resolved, however, to recover the opinion of his fidelity to the royal cause, by openly trying his fortune under the royal army: and, therefore, being well recommended to Sir Ralph Hopton, in 1643, he was admitted by him, in quality of chaplain. For this employment, he was quite at liberty, being deprived of all other preferment. And now, attending the army from place to place, he constantly exercised his duty as chaplain; yet found proper intervals for his beloved studies, which he employed chiefly in making historical collections, and especially in gathering materials for his "Worthies of England."

After the battle at Cheriton-Down, March 29, 1644, lord Hopton drew on his army to Basing-house, and Fuller, being left there by him, animated the garrison to so vigorous a defence of that place, that Sir William Waller was obliged to raise the siege with considerable loss. But the war hastening to an end, and part of the king's army being driven into Cornwall under lord Hopton, Fuller, having leave of that nobleman, took refuge at Exeter; where he resumed his studies, and preached constantly to the citizens. During his residence here, he was appointed chaplain to the princess Henrietta Maria, who was born at Exeter in June, 1643; and the king soon after gave him a patent for his presentation to the living of Dorchester in Dorsetshire. He continued his attendance on the princess, till the surrender of Exeter to the parliament, in April 1646; but did not accept the living, because he determined to remove to London at the expiration of the war. He relates an extraordinary circumstance which happened, as he says, during the siege of Exeter. "When the city of Exeter, says he, was besieged by the parliament forces, so that only the south side thereof towards the sea was open to it, incredible numbers of larks were found in that open quarter, for multitude like quails in the wilderness; though, blessed be God, unlike them in the cause and effect; as not desired with man's destruction, nor sent with God's anger: as appeared by their safe digestion into wholesome nourishment. Hereof I was an eye and mouth-witness. I will save my credit in not conjecturing any number; knowing that herein, though I should stoop beneath the truth, I should mount above belief. They were as fat as plentiful; so that being sold for two-pence a dozen and under, the poor who could have no cheaper, and the rich no better meat, used to make pottage of them, boiling them down therein. Several causes were assigned hereof, &c. but the cause of causes was the divine providence; thereby

thereby providing a feast for many poor people, who otherwise had been pinched for provision [o].”

When he came to London, he met but a cold reception among his former parishioners, and found his lecturer's place filled by another. However, it was not long before he was chosen lecturer at St. Clement's-lane, near Lombard-street; and shortly after removed to St. Bride's in Fleet-street. In 1647, he published in 4to. “A Sermon of Assurance, fourteen years agoe preached at Cambridge, since in other places; now, by the importunity of his friends, exposed to public view.” He dedicated it to Sir John Danvers, who had been a Royalist, was then an Oliverian, and next year one of the king's judges; and in the dedication he says, that “it had been the pleasure of the present authority to make him mute; forbidding him till further order the exercise of his public preaching.”

About 1648, he was presented to the rectory of Waltham in Essex by the earl of Carlisle, whose chaplain he was just before made. He spent that and the following year betwixt London and Waltham, employing some engravers to adorn his copious prospect or view of the Holy Land, as from mount Pisgah; therefore called his “Pisgah-sight of Palestine and the confines thereof, with the history of the Old and New Testament acted thereon,” which he published in 1650. It is an handsome folio, embellished with a frontispiece and many other copper-plates, and divided into five books. As for his “Worthies of England,” on which he had been labouring so long, the death of the king for a time disheartened him from the continuance of that work: “For what shall I write,” says he, “of the Worthies of England, when this horrid act will bring such an infamy upon the whole nation, as will ever cloud and darken all its former, and suppress its future rising glories?” He was, therefore, busy till the year last mentioned, in preparing that book and others; and the next year he rather employed himself in publishing some particular lives of religious reformers, martyrs, confessors, bishops, doctors, and other learned divines, foreign and domestic, than in augmenting his said book of English Worthies in general. To this collection, which was executed by several hands, as he tells us in the preface, he gave the title of “Abel Redivivus,” and published it in 4to, 1651.

And now, having lived above twelve years a widower, he married a sister of the viscount Balkinglasse about 1654; and the next year she brought him a son, who, as well as the other before-mentioned, survived his father. In 1656, he published in folio, “The Church History of Britain, from the birth of Jesus Christ to the year 1648:” to which work are subjoined, “The

History of the University of Cambridge since the conquest," and "The History of Waltham Abbey in Essex, founded by King Harold." His Church History was animadverted upon by Dr. Heylin in his "Examen Historicum;" and this drew from our author a reply: after which they had no further controversy, but were very well reconciled. A short time before the restoration, Fuller was re-admitted to his lecture in the Savoy, and on that event restored to his prebend of Salisbury. He was chosen chaplain extraordinary to the king; created doctor of divinity at Cambridge by a mandamus, dated August 2, 1660; and, had he lived a twelvemonth longer, would probably have been raised to a bishopric. But upon his return from Salisbury in August 1661, he was attacked by a fever, of which he died the 16th of that month. His funeral was attended by at least two hundred of his brethren; and a sermon was preached by Dr. Hardy, dean of Rochester, in which a great and noble character was given of him.

In 1662, was published in folio, with an engraving of him prefixed, his "History of the Worthies of England." This work, part of which was printed before the author died, seems not so finished as it would probably have been, if he had lived to see it completely published: nevertheless, it certainly did not deserve the heavy censures of Nicholson. Whatever errors may be found in it, as errors undoubtedly may be found in all works of that nature, the characters or memorials there assembled of so many great men, will always make it a book necessary to be consulted.

Besides the works already mentioned in the course of this memoir, Fuller was the author of several others of a smaller nature: as, 1. "Good Thoughts in bad times." 2. "Good Thoughts in worse times." These two pieces printed separately, the former in 1645, the latter in 1647, were published together in 1652. He afterwards published in 1660, 3. "Mixt Contemplations in better times." 4. "Andronicus: or, The Unfortunate Politician. Lond. 1649," 8vo. 5. "The Triple Reconciler; stating three controversies, viz. whether ministers have an exclusive power of barring communicants from the sacrament; whether any person unordained may lawfully preach; and whether the Lord's Prayer ought not to be used by all Christians, 1654." 8vo. 6. "The speech of birds, also of flowers, partly moral, partly mystical, 1660," 8vo. He published also a great many sermons, separately and in volumes.

Dr. Fuller was in his person tall and well-made, but no way inclining to corpulency; his complexion was florid; and his hair of a light colour and curling. He was a kind husband to both his wives, a tender father to both his children, a good friend and neighbour, and a well-behaved civilized person in every re-

spect. He was a most agreeable companion, having a great deal of wit: too much, as it should seem, since he could not forbear mixing it in his most serious compositions.

Of the powers of his memory, such wonders are related as are not quite credible. He could repeat five hundred strange words after twice hearing, and could make use of a sermon verbatim, if he once heard it. He undertook in passing from Temple-bar to the furthest part of Cheapside, to tell at his return every sign as it stood in order on both sides of the way, repeating them either backwards or forwards: and he did it exactly. His manner of writing is also reported to have been strange. He wrote, it is said, near the margin the first words of every line down to the foot of the paper; then, by beginning at the head again, would so perfectly fill up every one of these lines, and without spaces, interlineations, or contractions, would so connect the ends and beginnings, that the sense would appear as complete, as if he had written it in a continued series after the ordinary manner.

It was sufficiently known, how steady he was in the Protestant religion, against the innovations of the Presbyterians and Independents; but his zeal against these was allayed with greater compassion than it was towards the Papists: and this raised him up many adversaries, who charged him with Puritanism. He used to call the controversies concerning episcopacy, and the new-fangled arguments against the church of England, "insects of a day:" and carefully avoided polemical disputes, being altogether of Sir Henry Wotton's opinion, "disputandi pruritus, ecclesiæ scabies." To conclude, whatever exceptions may be made to him as a writer, he was a man of great goodness, and an ornament to the times in which he lived:

FULLER (ISAAC), an English painter of some celebrity, had a genius for drawing and designing history; which however he did not always execute with due decency, nor after an historical manner: for he was apt to modernize and burlesque his subjects, and was guilty of other extravagances, which corresponded with his temper and manners. The Resurrection at All-Souls college chapel at Oxford, and that at Magdalen college-chapel in the same university, were painted by him. There is also at Wadham-college a history-piece of his, in two colours only, admirably well performed; for though this master wanted the regular improvements of travel to consider the antiques, and to form a better judgment, he may be reckoned among the foremost in the account of English painters. He studied many years in France under Perrier, and understood the anatomical part of painting, perhaps not less than Michael Angelo; following it so closely, that he was very apt to make the muscles

too strong and prominent. He died in London towards the end of Charles II's reign.

FULVIA, an extraordinary Roman lady, and wife of Mark Antony, who had, as Paterculus expresses it, nothing of her sex but the body, "*nihil muliebri præter corpus ferens*," for her temper and courage breathed only policy and war. After the victory gained at Philippi over Brutus and Cassius by Octavius and Antony, the latter went into Asia to settle the affairs of the East. Octavius returned to Rome, where falling out with Fulvia, he could not decide the quarrel but by the sword: for this woman took arms against him in the most literal sense. She was not satisfied with retiring to Præneste, and withdrawing thither the senators and knights of her party: she armed herself in person; she gave the word to the soldiers; and made them speeches. She had two husbands before she married Antony: the first was Clodius, the great and mortal enemy of Cicero; the second Curio, who was killed in Africa on Cæsar's side, before the battle of Pharsalia. As brave and violent as Antony was, he met with his match in Fulvia. "She was a woman," says Plutarch, "not born for spinning or housewifery, nor one that could be content with the power of ruling a private husband, but a lady capable of advising a magistrate, and of ruling the general of an army; so that Cleopatra had great obligations to her for having taught Antony to be so good a servant, he coming to her hands tame and broken in all obedience to the commands of a mistress." Antony had, however, the courage at length to shew great anger against Fulvia, for levying war against Octavius: and he treated her with so much contempt and indignation, when he returned to Rome, that she went into Greece, and died there of a disease occasioned by her grief. This lady was an admirable coadjutrix to her cruel husband, during the massacres of the triumvirate. She put several persons to death on her own authority, either out of avarice, or from a spirit of revenge; and even people whom her husband did not know. Antony caused the heads of those whom he had proscribed to be brought to a table, and fed his eyes a long while with these unhappy spectacles. The head of Cicero was one of them, which he ordered to be fixed on the rostrum, from whence Cicero had made so many speeches against him. But, before that order was executed, Fulvia took the head, and spit upon it; and placing it on her lap, drew out the tongue, which she pierced several times with her bodkin, uttering all the while the most opprobrious language against Cicero. "Behold," says Bayle, "a wicked woman of a strange species. There are some villains whom we are almost forced to admire, because they shew a certain greatness of soul in their crimes: here is nothing to be seen

but brutality, baseness, and cowardice, and one cannot help conceiving an indignation full of contempt."

**FUNCCIUS** or **FUNCK** (**JOHN NICOLAS**), a native of Marburg, and a celebrated critic in the Latin language, was born in the year 1693. He was educated at the university of Rintlen in Westphalia, and was a writer of several philological tracts in Latin. But the most celebrated part of his works consists of several treatises which he published successively on the history of the Latin language, beginning with its original formation, and pursuing it through the several ages, from youth to extreme old age. His treatises *De Origine Latinæ Linguæ*, and *De Pueritia Latinæ Linguæ*, were published in 1720. He died in 1778.

**FURETIERE** (**ANTONY**), an ingenious and learned lawyer, was born at Paris in 1620; and, after a liberal education, became eminent in the civil and canon law. He was first an advocate in the parliament; and afterwards, taking orders, was presented with the abbey of Chalivoy, and the priory of Chuines. Many works of literature recommended him to the public: but he is chiefly known and valued for his "Universal Dictionary of the French Tongue," in which he explains the terms of art in all sciences. He had not, however, the pleasure of seeing this useful work published before his death; which happened in 1688. He was of the French academy, but, though a very useful member, was excluded in 1685, on the accusation of having composed his dictionary, by taking advantage of that of the academy, which was then going on. He justified himself by statements, in which he was very severe against the academy. He wished notwithstanding, a little before his death, to be re-admitted; and he offered to give any satisfaction, which could reasonably be expected from a man, who owned he had been carried too far by the heat of disputation.

**FURIUS**, called *Bibaculus*, perhaps from his excessive drinking, an ancient Latin poet, was born at Cremona about the year of Rome 650, or 100 before Christ. He wrote annals, of which Macrobius has preserved some fragments. Quintilian says, that he wrote Iambics also in a very satirical strain, and therefore is censured by Cremutius Cordus, in Tacitus, as a slandering and abusive writer. Horace is thought to have ridiculed the false sublime of his taste; yet, according to Macrobius, Virgil is said to have imitated him in many places.

**FURST** (**WALTER**), or **FURSTIUS**, a Swiss, whose memory is revered by his countrymen, as he was one of the founders of their liberty. In 1307, animated by the desire of shaking off the tyrannic yoke of Albert of Austria, he united himself, with several brave associates; and with them succeeded in seizing all the forts by which the country had been kept in awe.

These

These forts were immediately demolished, and thus commenced the liberty of Switzerland. Furst was living in 1317.

FUST, or FAUST (JOHN), a goldsmith of Mentz, one of the three artists considered as the inventors of printing, the two others being Guttemberg and Schæffer. It is not, however, certain, that he did more than supply money to Guttemberg, who had made attempts with moveable metal types at Strasburg, before he removed to Mentz. This happened in 1444. But it has been strongly argued, that Laurence Koster, at Harlaem, had first conceived the art of cutting wooden blocks for this purpose in 1430, which he immediately improved, by substituting separate wooden types. Schæffer undoubtedly invented the method of casting the metal types, in 1452. The first printed book with a date, is said to have been a Psalter, published at Mentz in 1457; the next, perhaps, is Durandi Rationale divinatorum Officiorum, by Fust and Schæffer in 1459. The Catholicon followed in 1460. There are, however, some books without dates, which are supposed to be still older. Fust was at Paris in 1466, and it is imagined that he died there of the plague, which then raged in that capital.

FUZELIER (LOUIS), a dramatic writer of Paris, and one of the conductors of a periodical work called the Mercure, from 1744 to 1752, in which year he died, being then 80 years of age. He wrote operas, tragedies, comedies, for the Italian theatre, and even pieces for puppet-shews. He is said to have written with spirit as well as facility.

## G.

**GABRIEL (JAMES)**, a celebrated French architect, the pupil of the famous Mansard. He was born at Paris in 1661, and, becoming very eminent in his profession, was the constructor of many celebrated buildings in various parts of France. He rose by his merit to the place of inspector-general of buildings, gardens, arts, and manufactures; and also to that of first architect, and chief engineer of bridges and public ways throughout the kingdom. He obtained also the ribband of the order of St. Michael; and died at Paris in the year 1742, at the age of 77.

**GABRINO.** See RIENZI.

**GACON (FRANCIS)**, a French poet, well known by his satirical pieces against Bossuet, Rousseau, La Motte, and others, was the son of a merchant, and born at Lyons in 1667. He became a father of the Oratory; obtained the poetical prize at the French academy in 1717; and died in his priory of Baillón in 1725. Among his works are, "*Le Poete sans fard*," a satirical piece, which cost him some months of imprisonment; a French translation of "*Anacreon*," with notes, which was the best of his works; "*L'Anti-Rousseau*," an attack against J. Baptiste Rousseau, the poet; "*L'Homere vengé*," against La Motte. Gacon also attacked La Motte, and turned him into ridicule, in a small piece, entitled, "*Les Fables de M. de la Motte, traduites en vers Francois, par P. S. F. au Café du Mont Parnasse, &c.*" This poet's natural propensity to satire and criticism, led him to attack all sorts of writers, and involved him in all the literary quarrels of his times. The French academy acted with great impartiality, when they adjudged him the prize; for he had written in some shape or other against almost all the members of that illustrious body; and on this account it was, that he was not suffered to make his speech of thanks, as is usual on such occasions. "*Gacon*," says Voltaire, "is placed by father Nicéron in the catalogue of illustrious men, though he has been famous only for bad satires.—Such authors cannot be cited but as examples to be detested." In fact, though he wrote with care, his style was heavy and diffuse in prose, and low in verse.

**GADDESSEN (JOHN OF)**, an English physician, author of a famous treatise on medicine, entitled, "*Rosa Anglica*," flourished towards the beginning of the fourteenth century; and was the first Englishman employed at court as a physician. His

book contains a compendium of the whole practice of physic used in England in his time, and displays some curious instances of knowledge mixed with a vast abundance of quackery and low superstition. He points out the method of rendering salt-water fresh by distillation, generally thought to have been a much later discovery; yet as a remedy for the epilepsy he recommends the patient to hear the mass for the fast of the ember weeks, at church, and afterwards to wear a verse of the day's gospel round his neck upon a scroll. Like other physicians of those times, he was an ecclesiastic, and enjoyed church preferments.

GAFFARELL (JAMES), a learned French writer, was the son of Dr. Gaffarell, by Lucrece de Bermond his wife [A]; and was born at Mannes in Provence about 1601 [B]. He was educated at the university of Apt in that county [C], where he prosecuted his studies with indefatigable industry; and applying himself particularly to the Hebrew language and Rabbinical learning, was wonderfully pleased with the mysterious doctrines of the Cabala, and commenced author in their defence at the age of twenty-two. He printed a quarto volume at Paris in 1623, under the title of, "The secret mysteries of the divine Cabala, defended against the trifling objections of the Sophists [D]." The following year he published a paraphrase upon that beautiful ode the 137th psalm, "By the waters of Babylon we sat down and wept, when we remembered thee, O Sion, &c." He began early to be inflamed with an ardent desire of travelling for his improvement in literature, wherein his curiosity was boundless.

This disposition, added to his uncommon talents, did not escape the notice of cardinal Richelieu, who appointed him his library-keeper [E], and sent him into Italy, to collect the best books, printed or MS. that could be found. This employment extremely well suited Gaffarell's taste, both as it gave him an opportunity of furnishing his own library with some curious pieces, in oriental and other languages, and of making enquiries into that branch of literature which was his chief delight. With this view, while he was at Rome, he

[A] Colomesius in Gall. Orient. p. 153. Hagæ 1665, 4to. This Colomesius was librarian at Lambeth to archbishop Sancroft in 1687.

[B] Mercure galant for January 1682, p. 159, 160.

[C] Unheard-of curiosities, p. 117. Lond. 1650, 8vo. N. B. This city Apt is famous for the relics of St. Anne, mother to the blessed Virgin.

[D] The title in Latin, in which lan-

guage it is written, is "Abdita divinæ Cabalæ mysteria contra Sophistarum Logomachiam defensa."

[E] Mercure galant, p. 160. This appointment was probably before the cardinal became prime minister in 1626, unless we suppose him to be an assistant under Pere Joseph, his eminency's principal librarian and prime confidant. See Richelieu.

went with some others to visit Campanella, the famous pretender to magic: his design in this visit was, to procure satisfaction about a passage in that author's book, "*De sensu rerum et magia.*" Campanella was then in the inquisition, where he had been cruelly used; the calves of his legs all beaten black and blue, and most of the flesh torn off his buttocks, in order to force him to confess the crimes laid to his charge. At their entrance into his chamber, he begged they would have a little patience, till he had finished a small note which he was writing to cardinal Magaloti. As soon as they were seated, they observed him to make certain wry faces, which being supposed to proceed from pain, he was asked if he felt no pain; to which, smiling, he answered, No! and guessing the cause of the question, he said he was fancying himself to be cardinal Magaloti, as he had heard him described. This was the very thing Gaffarell wanted; and convinced him, that in order to discover another person's thoughts, it was not sufficient, as he had before understood Campanella, barely to fancy yourself to be like the person, but you must actually assume his very physiognomy [E].

In 1629, he published, "*Rabbi Elea, de fine mundi, latine versus, cum notis,*" Paris, 8vo. i. e. "A Latin version of Rabbi Elea's treatise concerning the end of the world, with notes;" and the same year came out his "*Curiositez Inouëez, &c. Unheard-of Curiosities concerning the talismanic sculpture of the Persians; the horoscope of the Patriarchs, and the reading of the stars.*" This curious piece went through three editions in the space of six months. In it the author undertakes to shew, that talismans, or constellated figures, had the virtue to make a man rich and fortunate, to free a house and even a whole country from certain insects, and venomous creatures; and from all the injuries of the air. He started many other bold assertions concerning the force of magic; and having also made some reflections upon his own country, and mentioned the decalogue according to the order of the Old Testament, and the protestant doctrine, he was censured by the Sorbonne, and thereupon retracted these and some other things advanced therein, as errors; submitting his faith in all points to the doctrine of the catholic and apostolic church.

In 1633, he was at Venice, where, among other things, he took an exact measure of the vessels brought from Cyprus and Constantinople, that were deposited in the treasury of St. Mark, at the request of the learned Peiresc, with whom he had been long acquainted, and who had a great esteem for him. During his abode in this city, he was invited to live with M. de la Thuillerie, the French ambassador, as a companion. He ac-

[E] See Gaffarell's *Unheard-of Curiosities*, p. 174, &c.

cepted the invitation, but was not content with the fruitless office of merely diverting the ambassador's leisure hours by his learned conversation. He aimed to make himself of more importance, and to do this friend some real service. He resolved therefore to acquaint himself with politics, and in that view wrote to his friend Gabriel Naudé, to send him a list of the authors upon political subjects; and this request it was, that gave birth to Naudé's "*Bibliographia Politica* [F]." Gaffarell at this time was doctor of divinity and canon law, prothonotary of the apostolic see, and commendatory prior of St. Giles's. After his return home, he was employed by his patron cardinal Richelieu, in his project for bringing back all the protestants to the Roman church, which he calls a re-union of religions; and to that end was authorized to preach in Dauphiné against the doctrine of purgatory. To the same purpose he also published a piece upon the pacification of Christians.

He survived the cardinal many years, and wrote several books besides those already mentioned; a list of some of which is inserted below [G]. In the latter part of his life, he was employed in writing a history of the subterranean world; containing an account of the caves, grottos, mines, vaults, and catacombs, which he had met with in thirty years' travel: and the work was so nearly finished, that the plates were engraven for it, and it was just ready to go to the press, when he died at Sigonce, of which place he was then abbot, in his 80th year, 1681; being also dean of canon law in the university of Paris, prior of le Reveil de Brouffe, in the diocese of Cisteron, and commandant of St. Omeil. His works shew him to have been a man of prodigious reading, and uncommon subtlety of genius; but he unfortunately had also a superstitious credulity, as appears from the following passage in his "*Unheard-of Curiosities*." Treating of omens, he cites Camerarius, affirming that some people have an apprehension and knowledge of the death of their friends and kindred, either before, or after

[F] Dedication of the *Bibliograph. Politic.* and the beginning of the book itself.

[G] These are, 1. "*Index codicum MStorum quibus usus est Joh. Picus Comes Mirandulanus*, Paris, 1650." vid. Selden. de *Synedriis Heb.* 1653. p. 681. 2. "*Un traité de la poudre de sympathie et des Talismans*." 3. "*Epistola præfat. in Rob. Leonis Mutinensis libellum de ritibus Hebraicis*." 4. "*Cribrum Cabalisticum*," vid. *Curiosities Inouëz*, p. 44, & 369. 5. "*Avis aux Doctes touchant la nécessité des langues orientales*." *ibid* p. 54 & 84. 6. "*The widow of Sargpta*." 7. "*A*

*treatise of good and evil Genii*." vid. *Mer-cure galant*. p. 161. for Jan. 1682. 8. "*Ars nova & perquam facilis legendi Rab-binos sine punctis*." 9. "*De musica He-bræorum stupenda libellus*." 10. "*In vo-ces derelictas V. T. Centuriæ duæ, nova-cum Scaligero de LXX Interpret. disserta-tiuncula*." 11. "*De stellis cadentibus opi-nio nova*." 12. "*Quæstio Hebraico-philosophica, utrum a principio mare sal-sum extiterit*." 13. "*Lachrymæ in obitum Jani Cæcilii Frey Medici, 1631*," 4to, and some others, mentioned by Leo Allatius, in *Apibus*.

they are dead, by a certain strange and unusual restlessness within themselves, though they are a thousand leagues off. To support this idle notion, he tells us, that his mother Lucrece de Bermond, when she was living, had some such sign always given her: for none of her children ever died, but a little before she dreamt either of hair, eggs, or teeth mingled with earth; this sign, says he, was infallible. I myself, when I had heard her say she had any such dream, observed the event always to follow [H].

GAGNIER (JOHN), an eminent Orientalist, was a native of Paris, where he was educated; and, applying himself to study the eastern languages, became a great master in the Hebrew and Arabic. He was trained up in the Roman Catholic religion, but afterwards grew dissatisfied with it. Being, on this account, obliged to quit his native country, he came to England, and embraced the faith and doctrine of that church, in the beginning of the 18th century. He was well received here, and met with many friends, who gave him handsome encouragement [1]. He had a master of arts degree conferred upon him at Cambridge; and, going thence to Oxford, for the sake of prosecuting his studies in the Bodleian library, he was admitted to the same degree in that university, where he supported himself by teaching Hebrew.

In 1706, he published an edition of Joseph Ben Gorion's "History of the Jews," in the original Hebrew, with a Latin translation, and notes, in 4to. In 1710, at the appointment of Sharp, abp. of York, he assisted Grabe in the perusal of the Arabic manuscripts in the Bodleian library, relating to the Clementine Constitutions: on which the abp. had engaged Grabe to write a treatise against Whiston. Gagnier accordingly read and interpreted diligently to Grabe all that might be serviceable to his purpose in any of them.

In 1717, he was appointed to read the Arabic lecture at Oxford, in the absence of the professor Wallis; and, in 1723, published Abulfeda's "Life of Mohammed," in Arabic, with a Latin translation and notes, at Oxford, in folio. He also prepared for the press the same Arabic author's Geography; to which end he printed proposals for a subscription, but the attempt proved abortive for want of encouragement. It is said that he wrote a life of Mahommed, in French, published in two vols. 12mo. at Amsterdam, in 1730. But this was probably a translation of the former life. Gagnier had before this inserted Graves's Latin translation of Abulfeda's description of Arabia, together with the original, in the third volume of

[H] Unheard-of Curiosities, Part ii. and lord chancellor earl of Macclesfield, ch. iii. § 7. to which last he addressed his edition of

[1] Among others are named abp. Sharp, Abulfeda.

Hudson's "*Geographiæ veteris scriptores Græci minores*," in 1712, 8vo. He was afterwards chosen Arabic professor, in the room of Dr. Wallis, and continued to read that lecture with applause till his death.

GAGUIN (ROBERT), a French historian, was born at Colines near Amiens; and Guicciardini, as Vossius observes, is mistaken in fixing his birth elsewhere. He had his education at Paris, where he took a doctor of laws degree; and the reputation of his abilities and learning became so great, that it advanced him to the favour of Charles VIII. and Louis XII. by whom he was employed in several embassies to England, Germany, and Italy. He was keeper of the royal library, and general of the order of the Trinitarians. He died in 1501, certainly not young; but we are not able to ascertain his age. He was the author of several works; the principal of which is, a History in eleven books "*De gestis Francorum*," in folio, from 1200 to 1500. He has been accused of great partiality to his country; and Paul Jovius says, that he has not been very exact in relating the affairs of Italy. Erasmus had a great value for him, as may be seen from one of his letters. He translated the Chronicle of abp. Turpin, wrote a bad Roman History, and some Epistles and Poems.

GAILLARD (DE LONJUMEAU), bishop of Apt, from 1673 to 1695, in which year he died, is chiefly memorable for having first projected a great and universal Historical Dictionary, in the execution of which work he employed and patronized Moreri, who was his almoner. Towards the perfecting of this undertaking, he had researches made in all the principal libraries of Europe, but particularly in the Vatican. Moreri, in dedicating his first edition to this patron, pays him the highest encomiums, which he is said to have very thoroughly deserved, by his love for the arts, and still more by his virtues.

GAINAS, a Goth, whom his own valour and the weakness of the empire, raised to the dignity of a Roman general. He caused Rufinus, who aspired to the Imperial throne, to be put to death; and ruined the eunuch Eutropius, who probably had a similar ambition; but after his death, he continued to ravage the empire. The weak Arcadius met him at Chalcedonia to treat for peace. Not being able to obtain of St. Chrysostom a church for the Arians, he fell upon Thrace with fire and sword. Flavitas repelled him to the Danube, where he was killed in the year 400. His head was exposed by Arcadius throughout the streets of Constantinople.

GALAS (MATTHEW), a general in the Imperial service, was born in 1589, and from being page to baron Beaufremont, rose to such a distinction, that after the death of the famous Tilli,  
under

under whom he had served, he was raised to the rank of general. He rendered signal service to the emperor Frederic II. and to Philip IV. of Spain. He even attempted to conquer Burgundy, but suffered a defeat; and after some successes against the Swedes, being yet more completely defeated by Torstenson, near Magdebourg, he fell into disgrace. After some time he was restored to the command, but did not long enjoy it, for he died soon after at Vienna. This event happened in 1647. He left behind him the reputation of being one of the greatest generals of his time.

GALATEO FERRARI (ANTONIO), was born in 1444, at Galatino in the territory of Otranto. His study was that of medicine, which, however, did not diminish his attachment to Greek and Roman literature. He was intimate with Sannazarius and Pontanus, who esteemed him for his talents and acquirements, and by their interest he was appointed physician to the king of Naples. But ill health combining with other circumstances to call him from court, he died at Lecce in his native province of Otranto in 1517. He wrote, 1. "A Description of the part of Italy called Japygia." 2. "A Tract in praise of the Gout." 3. "Verses both in Italian and Latin," and several other performances.

GALE (THOMAS), an English surgeon, in the early days of the art in England. All that we know of him is collected from his writings. He was born in 1507; and educated under Richard Ferris, who was afterwards serjeant surgeon to queen Elizabeth. He served Henry VIII. as surgeon in the army at Montrueil in 1544; and in the same capacity he attended Philip II. of Spain at St. Quintin in 1557. He was afterwards settled in London, and became very eminent in his profession. He was still living in 1586, and a list of his writings, which are now more matters of curiosity than use, may be found in Bishop Tanner, and in Aikin's Biog. Mem. of Medicine.

GALE (JOHN), a learned divine, and an eminent preacher among the Baptists, was born May 26, 1680, at London. His father was a citizen of good repute; and observing the natural turn of his son to be from his infancy grave and composed, he resolved to breed him for the ministry. He spared no cost in his education, and the boy's diligence was such, that, both in school and out of school, he applied attentively to his learning. This gravity and industry were by no means the effect of [κ] dulness, on the contrary, he made such a proficiency, that he became not only master of the Latin and Greek, but of the

[κ] The famous Dr. Henry Hammond was another remarkable instance of this kind.

Hebrew language also, at the age of seventeen; when he was sent to Leyden, to finish what he had so happily begun.

Soon after his arrival there, he received the news of his mother's death; and, being sensible that this would hasten his return home, he made it a spur to his industry; and so surprising was his progress in academical learning, that he was thought worthy of the degrees of master of arts and doctor of philosophy in his 19th year, and accordingly received those honours in 1699, having performed the usual exercises with universal applause [L]. This extraordinary testimony of his son's merit, could not fail to be very acceptable to the father; and the rector of the university communicated it, in a strong letter of commendation. Upon this occasion, our author published his "Thesis," and dedicated it to his father and his two uncles, Sir John and Sir Joseph Wolf; and a noble attestation of his merit was subjoined by Adrian Reland in a Latin panegyric.

Thus honoured at Leyden, he went to Amsterdam, where he continued his studies under professor Limborch. At the same time, he contracted an acquaintance with John Le Clerc, took all opportunities of visiting him, settled a correspondence with him, and became afterwards a zealous as well as able defender of his character [M]. Upon his return home, he continued his studies with equal ardor; and, improving himself particularly in the oriental languages, obtained critical skill in the books of the Old and New Testament. He had not been above four years thus employed, when the university of Leyden sent him an offer of a doctor's degree in divinity, provided he would assent to the Articles of Dort: but he refused that honour, on the principle of preserving a freedom of judgment.

This was about 1703; and Wall's defence of Infant Baptism coming out in less than two years after, proved an occasion for Gale to exert his talents in controversy. Soon after the publication of that book, he undertook to answer it, and pursued the subject in several letters written in 1705 and 1706; which were handed about in manuscript several years, till he consented to make them public in 1711, under the title of, "Reflections on Mr. Wall's History of Infant Baptism." The extraordinary merit of this piece raised him to the first place among the Baptists; yet he did not think fit to take upon himself the preacher's office immediately. He was five and thirty years of age before

[L] The professor's speech on the occasion was printed afterwards by Boerhaave. Among other things, he observes, that our student had obtained such a readiness in the Greek language, as to be able to declaim in it publicly. Bibl. Choisee, tom. xviii. p. 300.

[M] See our author's first letter upon Mr. Wall's History of Infant Baptism, where he cites several passages from Le Clerc, which, he says, render it very evident that he acknowledged the divinity of Christ as plainly and expressly taught in the Scriptures.

he began to preach constantly and stately [N] ; when he was chosen one of the ministers of the Baptist congregation in Paul's-alley near Barbican.

As he was zealous to maintain and propagate those notions which he thought authorized by primitive antiquity, he became chairman to a society for promoting primitive christianity, from July 3, 1715, to Feb. the 10th following. This society met every week, at Mr. Whiston's house in Cross-street, Hatton-garden, which they named the "Primitive Library." But though Dr. Gale testified a strong desire to extinguish all disputes among Christians, he was by no means willing to give up his own peculiar opinions. Hence was it that when Mr. Wall consented to hold a conference with him upon the subject of Infant Baptism, the dispute ended, as usual, without any good issue ; and Wall was so far from being satisfied with the arguments of his antagonist, that he drew up an answer to the Reflections, and published it under the title of, "A Defence of the History of Infant Baptism," in 1719. This book, as well as the History, was so much approved by the university of Oxford, that he was honoured with the degree of doctor of divinity upon the occasion. It must be confessed, however, on the other hand, that Dr. Gale's Reflections were not without considerable advocates ; and it is supposed, that he meditated an answer to Dr. Wall's reply. A premature death prevented the execution of several designs which he had formed, for the promotion of Oriental learning, and his own notions of scriptural knowledge, as he was seized with a fever, Dec. 1721 ; of which, after an illness of about three weeks, he died, in his 42d year.

In his person, Dr. Gale was rather taller than the common size, and of an open pleasant countenance ; in his temper, of an easy and affable behaviour, serious without any tincture of moroseness. In his manners and morals, chearful without levity, having a most perfect command over his passions. He was greatly esteemed by, and lived in friendship with, Bradford bishop of Rochester, Hoadly bishop of Bangor, and the lord chancellor King ; men of the same good sense, moderation, candour, and learning, with himself. After his death, a collection of his sermons were printed by subscription : the second edition whereof was published 1726, in 4 vols. 8vo. to which is prefixed an account of his life. It appears, from some passages in his Funeral Sermon, that he was married ; but we have no account of his family.

Of his best performance it may be said, that, as Wall's History of Infant Baptism is the best vindication of this doctrine,

[N] He had however preached before, the title of a Thanksgiving Sermon, on the anniversary of the Gun-powder, preached Nov. 5, 1713, on Psalm cv. Plot : and he published his discourse, with ver. 1, and 15.

to the answer of Gale is the best defence of the Baptists; which, as the subject had been handled by very great men before, is an ample commendation of both parties.

GALE (THEOPHILUS), a learned divine among the Non-conformists, was born in 1628, at King's-Teignton in Devonshire, where his father Dr. Theophilus Gale was then vicar, with which he likewise held a prebend in the church of Exeter. Being descended of a very good family in the West of England, his education was begun under a private preceptor, in his father's house, and he was then sent to a school in the neighbourhood, where he made a great proficiency in classical learning, and was removed to Oxford in 1647. He was entered a commoner in Magdalen-college, a little after that city, with the university, had been surrendered to the parliament; and their visitors in the general reformation (as they called it) of the university, had put Dr. Wilkinson into the presidentship of Magdalen-college, who took particular notice of young Gale, and procured him to be appointed a demy of his college in 1648. But the current of kindness to him was far from stopping here; he was recommended to the degree of bachelor of arts, Dec. 1649, by the commissioners, long before the time appointed for taking that degree by the statutes of the university [O], of which they were so sensible, that care was taken by them to have a particular reason set forth, for conferring it so early upon him; expressing, that he was fully ripe for that honour, both in respect of his age, and the excellence of his abilities. It was probably owing to the countenance of the same patrons, that he was chosen fellow of his college in 1650, in preference to many of his seniors, who were set aside to make room for him. It is acknowledged, however, that he deserved those distinctions. He took the degree of master of arts June 18, 1652, and being encouraged to take pupils, soon became an eminent tutor [P].

In the mean time he continued to prosecute his own studies with vigour; and choosing divinity for his profession, applied himself particularly to that study. On reading Grotius, on the "Truth of the Christian Religion," he began to think it possible to make it appear, that the wisest of the Pagan philosophers borrowed their more sublime contemplations, as well natural and moral, as divine, from the Scriptures: and that, how different soever they might be in their appearance, not only their Theology, but their Philosophy and Philology, were derived from the Sacred Oracles. Upon this principle, he under-

[O] That time is four years after admission.

[P] In the execution of this trust, among other pupils he bred Dr Ezekiel

Hopkins, bishop of Raphoe in Ireland, who became one of the most pathetic preachers of that age.

took the arduous work, which from this time became the principal object of his theological researches for many years [Q].

He did not, however, neglect the duties of the priesthood, and his discourses from the pulpit were so many conspicuous proofs of his distinguished piety and learning. He was invited to Winchester, and became a stated preacher there in 1657; in this station he continued for some years, generally admired and esteemed, both for his excellent sermons and his exemplary life and conversation. But, being bred up in puritanical principles, he was unalterably devoted to them; so that upon the re-establishment of the church by Charles II. he could not prevail with himself to comply with the Act of Uniformity in 1661, and, rather than violate his conscience, chose to suffer all the penalties of the law.

Thus excluded from the public service of his function, and deprived of his fellowship at Oxford, he found friends among his own party, and was taken into the family of Philip lord Wharton, in quality of tutor to his two sons. The state of the universities at home being now very discordant to the principles of lord Wharton, he sent his sons, with their tutor, in 1662, to Caen in Normandy, a seminary which flourished at that time, under the direction of the most distinguished professors of the reformed religion in France: among whom was the celebrated Bochart. With this learned divine, and several other persons of distinguished erudition, Gale became acquainted, and by this intercourse, as well as by travel, greatly improved himself, without neglecting his charge.

In 1665, he returned to England with his pupils, and attending them home to their father's seat at Quainton in Buckinghamshire, continued in the family till 1666: when, being released from this employ, he set out thence for London, and was struck on the road with the dreadful sight of the city in flames. The first shock being over, he recollected his own papers, his greatest treasure, which when he left England, he had committed to the care of a particular friend in London. He soon learnt that the house of this friend was burnt, and gave up his papers as lost, and with them all hopes of completing his great work. They had, however, by a fortunate accident, been preserved, and "the Court of the Gentiles" was destined to receive its completion. At this period he became assistant to Mr. John Rowe, his countryman, who had then a private congregation in Holborn; and continued in that station till the death of his principal, Oct. 12, 1677, when Mr. Gale was chosen to succeed him, together with Mr. Samuel Lee, his assistant.

[Q] See the advertisement prefixed to his Court of the Gentiles, part i.

In the mean time the publication of his *Court of the Gentiles* had proceeded gradually, in consequence of the great care he took to complete and digest his collections, and to make the work in all respects a masterly production. The first part was published at Oxford in 1669, and, being received with great applause, was followed by the other three, the last of which came out in 1677, the year when he succeeded Mr. Rowe.

But this work, large and laborious as it was, did not prove sufficient to employ his spare hours: he wrote also, within the same period, several other works; namely, 2. "*The true Idea of Jansenism*, 1669," 4to. With a large preface by Dr. John Owen. 3. "*Theophilus, or a Discourse of the Saints amity with God in Christ*, 1671," 8vo. 4. "*The Anatomy of Infidelity, &c.* 1672," 8vo. 5. "*A Discourse of Christ's coming, &c.* 1673," 8vo. 6. "*Idea Theologiæ tam contemplativæ quam activæ, ad formam S. S. delineata*, 1673," 12mo. 7. "*A Sermon, entitled, Wherein the Love of the World is inconsistent with the Love of God*, 1674;" printed also in the *Supplement to the morning exercise at Cripplegate*. 8. "*Philosophia generalis in duas partes determinata, &c.* 1676," 8vo. 9. "*A Summary of the two Covenants*;" prefixed to a piece published by him, entitled, "*A Discourse of the two Covenants*," written by William Strong, sometime preacher at the Abbey-church at Westminster. "*The Life and Death of Thomas Tregosse, Minister of the Gospel at Milar and Mabe in Cornwall, with his character*," was also written by him, and published in 1671, though he seems to have concealed the circumstance as much as possible.

Such were the fruits of our author's studies; for the sake of prosecuting which, with the privacy requisite, he chose Newington for his retreat; where he instructed a few young persons under his own roof. But he was frequently visited by persons of distinction, and some of a different opinion from him in religious matters, out of a desire to testify their esteem for unaffected piety and extensive learning. In 1678, he published proposals for printing by subscription, "*Lexicon Græci Testamenti Etymologicon, Synonymum, sive Glossarium Homonymum*." This, as the title imports, was intended by him for a *Lexicon* and *Concordance* together: he finished it as far as the letter *Iota*, and the most considerable words were also placed under other letters. But he was prevented from carrying it further by his death [R]; which happened in March that year, when he was not quite fifty. As to his character, besides what has been already mentioned, he was a most zealous Non-con-

[R] If he had lived to finish it, it would have made a large folio volume in print, and have been more complete in every respect than any thing of the kind yet extant. Calamy's life of Baxter.

formist, stedfast in those opinions, and warm in the defence of them. His zeal this way extended itself beyond the grave; he wished, he resolved, to perpetuate them as far as he was able. In that spirit, he bequeathed all his estate to young students of his own principles, and appointed trustees to manage it for their support. He bequeathed also his well-chosen library toward promoting useful learning in New England, where those principles universally prevailed. But, notwithstanding this warm concern for supporting and propagating his own communion, he was not without charity for those who differed from him, whom he would labour to convince, but not to compel; being as much an enemy to sedition, as he was to persecution. Hence we find even Wood giving him all his just commendations, without those abatements and restrictions which are usual in his characters. It was allowed also, that, in his Court of the Gentiles, and other works, he shewed extensive learning, and considerable abilities.

GALE (THOMAS) [s], celebrated for his knowledge of the Greek language and antiquities, and descended from a family considerable in the North and East Riding of Yorkshire [r], was born in 1636, at Scruton in Yorkshire. He was sent to Westminster-school, and, being admitted king's-scholar there, was elected to Trinity college, Cambridge, and became Fellow of that Society. He took his degree of B. A. in 1656; of M. A. in 1662. In the prosecution of his studies, he applied himself to classical and polite literature, and his extraordinary proficiency procured him early a seat in the temple of Fame. His knowledge of the Greek tongue recommended him, in 1666, to the Regius Professor of that language in the university [u]; and his majesty's choice was approved, by the accurate edition which he gave of the ancient Mythologic writers, as well physical as moral, in Greek and Latin, published at Cambridge in 1671, 8vo. This brought his merit into public view; and the following year he was appointed head master of St. Paul's School in London; soon after which, by his majesty's direction, he drew up those inscriptions which are to be seen upon the Monument, in memory of the dreadful conflagration in 1666, and was honoured with a present of plate made to him by the city. His excellent conduct and commendable industry in the school abundantly appear, from the great number of persons, eminently learned, who were educated by him: and, notwithstanding the

[s] Life prefixed to the *Reliquiæ Galeanæ* in the *Bibliotheca Topographica Britannica*.

[r] James Gale, with whom the pedigree in the "*Reliquiæ Galeanæ*" begins, was seated at Thirsk near Scruton, in

the hundred of East Gilling and North Riding, 1523; his eldest great-grandson Robert, or Francis, at Akeham Grange, in the hundred of Anby in the East Riding, 1590.

[u] He resigned it 1672.

fatigue of that laborious office, he found time to publish new and accurate editions of several ancient Greek authors.

He accumulated the degrees of B. and D. D. in 1675 [x]; and June 7, 1676, was collated to the prebend Consumpt. per mare in the cathedral of St. Paul [y]. He was also elected into the Royal Society, of which he became a very constant and useful member, was frequently of the council, and presented them with many curiosities, particularly a Roman urn with the ashes, found near Peckham in Surry (part of these burnt bones he gave to Mr. Thoresby) [z]; and in 1685, the society having resolved to have honorary secretaries, who would act without any view of reward, Dr. Gale was chosen with Sir John Hoskyns into that office, when they appointed the celebrated Halley for their clerk-assistant, or under-secretary [A], who had been a distinguished scholar of our author's at St. Paul's School. Dr. Gale continued at the head of this school with the greatest reputation for 25 years [B], till 1697, when he was promoted to the deanry of York; and being admitted into that dignity Sept. 16, that year, he removed thither. This preferment was no more than a just reward of his merit, but he did not live to enjoy it many years. On his admission, finding the dean's right to be a canon-residentiary called in question, he was at the expence of procuring letters patent in 1699, to annex it to the deanry, which put the matter out of all dispute. On his removal from London, he presented to the new library, then lately finished at his college in Cambridge, a curious collection of Arabic manuscripts. During the remainder of his life, which was spent at York, he preserved an hospitality suitable to his station; and his good government of that church is mentioned with honour. Nor has the care which he took, to repair and adorn that stately edifice, passed without a just tribute of praise [C].

Having possessed this dignity little more than four years and a half, he was taken from the world, April 8, 1702, in his 67th year. He died in the deanery-house, and was interred with a suitable epitaph, in the middle of the choir of his cathedral. There is a fine portrait of him in the library of Trinity-college, Cambridge, the gift of his son; and there is another at Scruton.

[x] University Register.

[y] Newcourt's Repertory, vol. I. p.

144.

[z] See his *Ducatus Leodiensis*, p. 429.

Thoresby appears to have had in his museum Memoirs of the family of Gale, particularly of the dean and Christopher Gale.

[A] Birch's History of the Royal Society, under the year 1685, vol. IV.

[B] His name is subscribed to a Greek copy of verses in the "*Epicedia Cantabrigiensia*, 1691," as "*Taxator Academiae Sen. Coll. Trin.*"

[C] Drake's *Eboracum*, p. 480, 572, &c.

From the list of his publications [D], it is evident, that dean Gale was a learned divine, and well versed in historical knowledge. This gained him the esteem of most of the learned men his contemporaries, both at home and abroad. With some of

[D] "Opuscula Mythologica Ethica et Physica, Gr. & Lat. Cantab. 1671," 8vo. printed at Amsterdam 1688, 8vo. with great improvements. This collection consists of Palæphatus, Heraclitus, & Anonymus de incredibilibus; Phurnutus de natura deorum; Sallustius de diis; Ocellus Lucanus; Timæus Lærus de anima mundi; Demophili, Democratis, & Secundi philosophorum sententiæ; Joannis Pediai desiderium de muliere bona et mala; Sexti Pythagorei sententiæ: Theophrasti characteres; Pythagoreorum fragmenta; & Heliodori Larissæi capita opticeorum.

2. "Historiæ Poeticæ Scriptores antiqui, Græcè & Latine. Accessere breves notæ, & indices necessarii. Paris, 1675," 8vo. These are, Apollodorus Atheniensis, Canon Grammaticus, Ptolomæus Hephæstion, Parthenius Nicuensis, & Antonius Liberalis.

3. "Rhetores Selecti, Gr. & Lat. viz. Demetrius Phalereus de Elocutione; Tiberius Rhetor de schematibus Demosthenis; Anonymus Sophista de Rhetorica; Severi Alexandrini Ethopæiæ. Demetrius emendavit, reliquos à MSS. edidit & Latine vertit; omnes notis illustravit Tho. Gale, Sc. Co. M. Oxon. 1676," 8vo.

4. "Jamblichus Chalcidensis de Mysteriis. Epistola Porphyrii de eodem argumento, Gr. & Lat. ex versione T. G. Oxon. 1678," 8vo.

5. "Psalterium juxta exemplar Alexandrinum. Oxon. 1678," 8vo.

6. "Herodoti Halicarnassensis Historiarum libri X. ejusdem narratio de vita Homeri; excerpta à Ctesia, & H. Stephani Apologia pro Herodoto: accedunt chronologia, tabula geographica variantes lectiones, &c. Lond. 1679," fol.

7. An edition of "Cicero's Works" was revised by him, Lond. 1681, 1684, 2 vols. fol.

8. "Historiæ Anglicanæ Scriptores quinque, &c. Oxon. 1687," fol. This volume contains Annales de Margan, from 1066 to 1232. Chronicon Thomæ Wikes from 1066 to 1334. Annales Waverleienfes from 1066 to 1291. G. Vinislaus Itinerarium regis Ricardi in terram Hierosolymitanam. Chronica Walteri de Hemingford, from 1066 to 1273. He reserved the remainder of this last Chronicle for another volume, which he intended to publish,

but did not live to execute. Concerning this, see Herne's Preface to his edition of Hemingford, p. xxiii.

9. A Discourse concerning the Original of Human Literature with Philology and Philosophy. Phil. Transf. Vol. VI. p. 2231.

10. "Historiæ Britannicæ Saxonicae Anglo-Danicæ Scriptores quindecim, &c. Oxon. 1691." folio. This volume contains "Gildas de excidio Britannicæ, Eddii vita Wilfridi, Nennii historia, Assefii annalis, Higdeni Polychronicon, G. Malmesburienfis de antiquitate Glastonienfis ecclesiæ, & libri V. de pontificibus Angliæ, Historia Ramefis, Historia Eliensis, Chronica Joh. Wallingford, Historia Rad. Diceto, Forduni Scotichronicon, Alcuinus de pontificibus Eboracensibus." This is called by Gale the *first* volume; and that which contains the Quinque Scriptores (Ingulphus, Peter Blesensis, Chron. de Mailros, Annales Burtonenses, and the Historia Croylandensis) though published in 1684 (by Mr. William Fulman under the patronage of Bp. Fell) is called the *second*, as the authors are of a more modern date.

11. A Collection of "Latin Prayers," by Dean Gale, is now in MS. in the possession of Dr. Ducarel.

He left in MS. Origenis Philocalia, variis manuscriptis collata, emendata, & nova versione donata; Jamblichus de vita Pythagoræ; and Antonini Itinerarium Britannicæ: the latter published afterwards by his son, as were his Sermons preached on public occasions in 1704.

Fabricius, in his "Bibliotheca Græca" XIII. 640. has very properly distinguished our author from Theophilus Gale; but with this inaccuracy, that Theophilus is made to be the father of Thomas, whereas Theophilus was son of Theophilus prebendary of Exeter, and of a good family in the West of England. Mr. Drake, quoting a letter from him to Mr. Morris, rector of Aldborough, on a Roman road in Yorkshire, calls him "that great antiquary dean Gale." Ebor. p. 25. in the next page "that profound antiquary," and in p. 371. "that most industrious antiquary;" and in p. 37, he quotes some MS. papers of his.

them he held a particular correspondence, as Mabillon [E], Baluze, Allix, Cappel, Rudolph, Wettstein of Amsterdam, Grævius, Huetius, &c. This last had a singular respect for him, and declares it his opinion, that our author exceeded all men he ever knew, both for modesty and learning [F].

In Phil. Trans. N<sup>o</sup> 231, is a letter from Thoresby to Lister, 1697, concerning two Roman altars found at Collerton and Blenkinsop castle in the county of Northumberland, with notes by Dr. Gale. This was the Greek inscription to Hercules. See Horsley, p. 245.

Dr. Gale married Barbara daughter of Thomas Pepys, esq; of Impington, in the county of Cambridge, who died 1689, and by whom he had three sons and a daughter. To his eldest son he left his noble library of choice and valuable books, besides a curious collection of many esteemed manuscripts, a catalogue of which is printed in the "Catalogus MSS torum Angliæ & Hiberniæ," III. p. 185.

GALE (ROGER), esq; F. R. and A. SS. eldest son of the dean, was educated at Trinity-college, Cambridge, 1691, made scholar of that house 1693, and afterwards Fellow (being then B. A.) in 1697. He was possessed of a considerable estate at Scruton, in Yorkshire; and represented North Allerton, in that county, in the first, second, and third parliament of Great Britain, at the end of which last he was appointed a commissioner of excise. He was the first vice-president of the society of Antiquaries, and treasurer to the Royal Society. Though he was considered as one of the most learned men of his age, he only published the following books;

I. "Antonini Iter Britanniarum Commentariis illustratum Thomæ Gale, S. T. P. nuper Decani Ebor. Opus posthumum revisit, auxit, edidit R. G. Accessit Anonymi Ravennatis Britannici Chorographia, cum autographo Regis Galliæ MS<sup>o</sup>, & codice Vaticano collata: adjiciuntur conjecturæ plurimæ, cum nominibus locorum Anglicis, quotquot iis assignari potuerint. Lond. 1709." 4to. In the preface to this book, Mr. Gale very properly points out what parts of it were his father's and what his own. Mr. Gough has three copies of this edition, enriched with many valuable MS. notes by Mr. Roger Gale, Nicholas Man, esq. and Dr. Abraham Francké, fellow of Trinity-college, Cambridge, and rector of West Dene in Wiltshire, 1728; and a fourth with MS. various readings from the two MSS.

[E] From him he received the MS. of Alcuin de pontificibus Eboracensibus, published in his Hist. Brit. Scriptores, 1691.

[F] This Eulogium is in the Comment.

de rebus ad eum pertinent. l. v. p. 315.

A great number of Huet's letters to Dr. Gale were in the possession of his eldest son Roger.

whence H. Stephens first printed this Itinerary [G]. 2. "The Knowledge of Medals, or Instructions for those who apply themselves to the study of Medals both ancient and modern, by F. Jobert," translated from the French, of which two editions were published without his name; one of them in 1697, the other in 1715, 8vo. 3. "Registrum Honoris de Richmond, Lond. 1722." folio. His discourse on the four Roman Ways in Britain, is printed in the sixth volume of Leland's Itinerary. His "Remarks on a Roman Inscription found at Lancaster," in the Philosophical Transactions, vol. XXX. p. 823; and in vol. XLIII. p. 265, extracts of two of his letters to Mr. Peter Collinson, F. R. S. concerning "the vegetation of melon seeds 33 years old," and of "a fossil skeleton of a man found at Lathkill-dale near Bakewell, in the county Derby," dated in 1743 and 1744 [H]. "Explanation of a Roman altar found at Castle Steeds in Cumberland," in Gent. Mag. vol. XII. p. 135. In Horsley's "Britannia Romana," p. 332, &c. is published, "An Account of a Roman Inscription found at Chichester. By Roger Gale, esq." Observations on an Inscription at Spello, by Fred. Passarini and Roger Gale, esq." are printed in the Archæologia, vol. II. p. 25. He presented to Mr. Drake's History of York a plate of a beautiful little bronze female bust, which he supposed to be a Lucretia, found at York, and in his possession, engraved by Vertue. To him also Mr. Drake acknowledges himself obliged for a discovery that fixes the building of the Chapter-house at York to archbishop Grey. He died at Scruton, June 25, 1744, in his 72d year, universally esteemed, and much lamented by all his acquaintance; and left all his MSS. by will to Trinity-college, Cambridge [I], of which he was once fellow, and his cabinet of Roman coins to the public library there [K], with a complete catalogue of them drawn up by himself. His correspondence included all the eminent antiquaries of his time; and Mr. George Allan of Darlington is possessed, by the gift of his grandson, of a large collection of letters to and from him, the principal of which are printed in the Reliquiæ Galeanæ, as a valuable addition to antiquarian literature.

Mr. Samuel Gale, the youngest son of the dean, was also a man of great learning and an eminent antiquary. He died in

[G] Dr. Stukeley, his brother-in-law, inscribed to him the seventh Iter of his own Itinerarium Curiosum, which he entitles Iter Septimum Antonini Aug.

[H] At a meeting of the Royal Society, March 3, 1731, Mr. R. Gale read a learned discourse concerning the Papyrus and Stylus of the ancients, extracted in English from a larger discourse in Latin,

composed by sir John Clerk, baron of the Exchequer in Scotland; and at the same time he presented them with the original.

[I] Stukeley's Carausius, I. p. 153.

[K] Mr. Cole copied many years ago from thence a folio of his gift, containing the escheats of the counties of Cambridge and Huntingdon.

1754, at the age of 72. There are some curious essays by him in the *Archæologia*, published by the society of antiquaries.

GALEANO (JOSEPH), a physician of great repute at Palermo; and not for skill and learning in his profession only, but for his taste also, and knowledge of theology, mathematics, poetry, and polite literature in general, was born in 1605. There are several works of his in Italian, upon different maladies; and some also in Latin, particularly "*Hippocrates Redivivus paraphrasibus illustratus*," published in 1650. We owe to him also a collection of little pieces of the Sicilian poets, in five volumes. He died in 1675, greatly regretted; for he was a kind of oracle with his countrymen.

GALEN (CLAUDIUS), after Hippocrates, prince of the Greek physicians, was a native of Pergamus in the Lesser Asia, where he was born about A. D. 131, in the reign of the emperor Adrian. His father, whose name was Nicon, was an able architect, and spared neither trouble nor expence in the education of his son. Galen studied with success all the philosophy of his time, but finally applied himself to medicine as his profession. Satyro and Pelops, two eminent physicians of his time, were his chief preceptors in that science. But his application to the works of Hippocrates contributed more than any other instruction to the eminence he attained.

Having exhausted all the sources of literature that could be found at home, he resolved to travel, in order to improve himself among the most able physicians in all parts; intending at the same time to take every opportunity, which his travels would give him, of inspecting on the spot the plants and drugs of the several countries through which he passed. With this view he went first to Alexandria, where he continued some years, induced by the flourishing state of the arts and sciences in that city. From thence he passed into Cilicia; and, travelling through Palestine, visited the isles of Crete and Cyprus, and other places. Among the rest, he made two voyages to Lemnos, on purpose to view and examine the Lemnian earth, which was spoken of at this time as a considerable medicine. With the same spirit he went into the lower Tyria, to get a thorough insight into the true nature of the Opobalsamum, or balm of Gilead. Having completed his design, he returned home by the way of Alexandria.

He was now only twenty-eight years of age, yet had made some considerable advances toward improving his art. He had acquired, for instance, a particular skill in the wounds of the nerves, and was possessed of a method of treating them never known before; for Galen, as well as all other ancient physicians, united surgery to medicine. The pontiff of Pergamus gave him an opportunity of trying his new method upon the gladiators, and he was so successful that not a single man perished by any

wounds of this kind. He had been four years at Pergamus, exercising his faculty with unrivalled fame, when, being made uneasy by some seditious disturbances, he quitted his country and went to Rome, resolving to settle in that capital. But his views were disappointed. The physicians there, sensible of the danger of such a competitor, found means by degrees so completely to undermine him, that he was obliged, after a few years, to leave the city. He had, however, in that time made several acquaintances, both of considerable rank, and the first character for learning. Among others, he had a particular connection with Eudemus, a peripatetic philosopher of great repute. This person he cured of a fever, which from a quartan had degenerated into a triple quartan, by the ill-judged application which the patient had made of the theriacum; and what is somewhat remarkable, Galen cured the malady with the same medicine that had caused it; and moreover predicted when the fits would first cease to return, and in what time the patient would have entirely recovered. In effect, so prodigious was his skill and sagacity in these fevers, that if we may believe his own words, he was able to predict from the first visit, or from the first attack, what species of a fever would appear, a tertian, quartan, or quotidian. He was also greatly esteemed by Sergius Paulus, prætor of Rome; as also by Barbarus, uncle to the emperor Lucius; by Severus, then consul, and afterwards emperor; and lastly, by Boethus, a person of consular dignity, in whose presence he had an opportunity of making dissections, and of shewing, particularly, the organs of respiration and the voice. His reputation, likewise, was much increased by the success which he had in recovering the wife of Boethus, who on that occasion presented him with four hundred pieces of gold. But that on which he valued himself most, was the case of a lady, who was said to lie in a very dangerous condition; whose disorder he discovered to be love, the object of which was a rope-dancer; thus rivalling the discovery of the love of Antiochus for Stratonice, which had given so much celebrity to Erasistratus.

After a residence of about four or five years at Rome, he returned to Pergamus [L]. But he had not been there long, when the emperors Marcus Aurelius and Lucius Verus, who had heard of his fame, sent for him to Aquileia, where they then resided. He had no sooner arrived in this city, than the plague, which had shewn itself a little before, broke out with fresh and greater fury, so that the emperors were obliged to remove, attended by a very small retinue. Lucius died on the road, but his corpse

[L] He tells us in another place, that he was forced, from Rome at this time, by the plague, and apparently both causes conspired in determining him to that measure. Galen de lib. propr. c. 1.

was carried to Rome; and Galen found means, though not without some trouble, to follow soon after. He had not been long returned, when Marcus acquainted him with his intention to take him in his train to Germany; but Galen excused himself, alledging, that *Æsculapius*, for whom he had a particular devotion, ever since the God cured him of a mortal imposthume, had advertised him in a dream never to leave Rome again. The emperor yielding to his solicitations, he continued in the city; and it was during the absence of Marcus that he composed his celebrated treatise, "*De usu partium*," and some others.

All this while the faculty persecuted him continually, insomuch that he was apprehensive of some design against his life. Under this suspicion, he retired very often to a country-house, where *Commodus* the emperor's son resided. That prince was then under the tuition of *Pitholaus*, to whom the emperor had given orders, if his son should be taken ill, to send for Galen. This order gave him an opportunity of attending the prince in a fever, which appeared very violent on the first access. He had the good fortune to remove the disease, and the following eulogium was made by *Faustina* the princess. "*Galen*," says she, "shews his skill by the effects of it, while other physicians give us nothing but words." He also cured *Sextus*, another son of *Aurelius Marcus*, and predicted the success, against the opinion of all his colleagues. Thus he raised his fame above the reach of envy; and he continued not only to preserve, but increase it. The emperor, after his return from the German expedition, was suddenly seized in the night with violent pains in the bowels, which, being followed by a great flux, threw him into a fever. Next day, he took a dose of *hiera picra*, and another of the *theriacum*[M]; after which, the physicians who had attended his person in the army, ordered him to be kept quiet, giving him nothing but a little broth for the space of nine hours. Galen, being called in soon after, attended with the rest, and they, upon feeling the patient's pulse, were of opinion that he was going into an ague. The emperor, observing that Galen stood still

[M] The emperor during his absence had sent to Galen to prepare the *theriacum* in the manner he had seen it done by his first physician *Demetrius*. The commission was executed entirely to the satisfaction of *Marcus*, as he signified after his return to Rome. Galen observes, that the emperor was a good judge of this medicine, being used to take it every day as a preservative against poison; and he found that made by Galen so good, that he resolved to make use of it soon after it was finished, contrary to the usual custom of letting it stand awhile, till the opium had

lost some of its soporiferous quality. *Ibid.* de *Antidotis*, lib. i. It is remarkable, that this medicine was so much esteemed by a succession of emperors after *Nero*, that in preparing it, they ordinarily examined the drugs themselves. To this purpose, we find our author observing in the same work (lib. xiii.) that he had made the *theriacum* for the emperor *Severus*, but it was not so good as this made for *Marcus*; because *Commodus*, who succeeded this last prince, had not taken care to get good drugs, the cinnamon especially, which was one of the principal, being bad.

without

without approaching him, asked the reason: Galen replied, that his pulse being touched twice by his physicians, he depended upon them, not doubting but they were better judges of the pulse than he was. The emperor, little satisfied with this answer, immediately held out his arm. Whereupon Galen having considered the pulse with great attention, "I pronounce (says he) that we have nothing to do here with the access of an ague: but the stomach is overcharged with something that remains undigested, which is the true cause of the fever." These words were no sooner uttered, than the prince cried out aloud, "That is the very thing, you have hit the case exactly;" and repeating the words three times, asked what must be done for his relief. "If it was the case of any other person," replied Galen with exact address, "I should order a little pepper infused in wine, which I have often tried with success in this case; but as it is the custom to administer to sovereign princes only mild remedies, it suffices to apply hot to the stomach a piece of flannel dipped in the oil of spike." Marcus did not neglect to make use of both these remedies; and in the issue says to Pitholaus, his son's governor, "We have but one physician [N]. Galen is the only valuable man of the faculty."

Thus distinguished above his contemporaries, did this prince of physicians continue to practise at Rome, the capital of the world, till he was obliged to submit to fate. His death happened A. D. 201, in his 70th year. He had usually enjoyed a perfect state of health, the effect of observing a strict regimen both in diet and exercise: for, being subjected to frequent disorders in his younger days [O], he studied his own constitution, and having fixed the methods of preserving it, followed them strictly. This was nothing more than taking care to eat such meats as were of easy and equal digestion, abstaining particularly from summer fruits, confining himself to figs and raisins, and using a constant and equal exercise. By following these rules, he never had any distemper, except once a fever of one day's continuance, occasioned by too much study and over-fatigue.

He was a man endowed with excellent parts, and, having the advantage of the best education, became not only an eminent physician, but also a great philosopher; and was particularly

[N] It is somewhat remarkable, that notwithstanding his frequent attendance, as well as cures performed upon this emperor, he never acquired the title of Archiater. Le Clerc's Hist. Lib. xi. c. i. p. 3. Perhaps the title was not coined at that time:

[O] Before he was eight and twenty, he hardly passed a year without some disorder; we have already mentioned an im-

posthume, which was cured by the assistance of Æsculapius. Of this he gives the following account: "Being afflicted," says he, "with a fixed pain in that part where the diaphragm is fastened to the liver, I dreamt, that Æsculapius advised me to open that artery which lies between the thumb and second finger of my right hand. I did so, and immediately found myself well."

happy in a facility of expression, and an unaffected eloquence. His style is Asiatic, however, that is, extremely diffuse; his sentences are sometimes perplexed, and sometimes absolutely obscure. The great number of books which we have of his composing, to pass over those we have lost [P], are a convincing proof how little pains it cost him to write. Suidas tells us, that he wrote not only on physic and philosophy, but also on geometry and grammar. There are reckoned above five hundred books of his upon physic only, and about half that number upon other sciences. He even composed two books, containing a catalogue of his works; shewing the time and place in which some of them were composed, together with the occasion of writing them, and the proper order of reading them [Q].

As a physician, his character is too well known at this time of day to need any commendation. We shall only take notice of the esteem which the ancients had for him. Athenæus, his contemporary, shews the great opinion he had of his merit as a philosopher, by making him a guest at his feast of the philosophers; where he not only compliments him upon the great number of his writings, but adds, that in elocution and perspicuity of style he was inferior to none [R]. Eusebius, who lived about an hundred years after him, observes, that the veneration in which Galen was held as a physician, was such, that many looked upon him as a God, and even paid him divine worship [S]: accordingly Trallian gives him the title of "most divine." Oribasius, who flourished soon after Eusebius, and was himself an Archiater [T], testified his esteem for Galen, by the extracts he made of his works, as well as by the praises which he bestows upon him. Ætius and Paulus Ægineta have also copied Galen, especially the last, and his works were commented on by Stephen the Athenian. Avicenna, Averroes, and the rest of the Arabian physicians, who take the best of what they have from Galen, have not been wanting in their praises of him. After all, however, it is certain he had in his own time a considerable party to contend with, and these latter ages have raised up some powerful adversaries to his name. The practice of Hippocrates, which he laboured to re-establish, did not triumph over the other sects, immediately upon Galen's declaring against them. The sect of

[P] It is certain, some of them were lost in his life-time by a fire which destroyed the Temple of Peace at Rome, where they were deposited. That temple was one of the schools of the physicians. Le Clerc, "Hist. of Physic," p. III. lib. ii. c. i.

[Q] These stand at the head of the list of his works, by Chartier.

[R] It is not, indeed, Athenæus, but the author of the arguments prefixed to his books that says this, but that author was very ancient. Casaubon's notes upon Athenæus.

[S] Book v. c. ult.

[T] He was Archiater to Julian, who had a great value for him.

the Methodists (as it was called) supported its credit for some ages from that time, and even furnished physicians to the emperors long after. Yet it gradually mouldered away; and notwithstanding the efforts of the moderns, the party of Galen is very numerous at this day.

Thus we have exhibited the bright side of this physician's character, but we must not close this memoir without shewing the other side also. For the greatest geniuses have their blemishes and defects, which too are often in proportion greater, or at least are seen more conspicuously, by being linked to so much splendor. The foible, which stands foremost on this side of Galen's character, is his vanity. It is true, this is a weakness mostly incident to great talents; but in Galen it was so excessive, as to carry him beyond the bounds of prudence and decency. His writings are fulsomely filled with his own praises, and he magnifies himself in the same degree as he debases other physicians who differed from him; in refuting whom, he throws out the flowers of an acrimonious rhetoric with an unsparing hand. We have already given a convincing proof of the good opinion he entertained of himself, and how little scrupulous he was to make his own eulogium in his recital of M. Aurelius's disorder. That whole book abounds with stories of the same cast, which also at the same time serve to impeach him of pride also, and that the most unsociable species of it: I mean, a disdain and contempt of every body else upon the comparison. In this spirit, we see him giving way to most injurious reproaches against the methodists, whom he calls "the asses of Thessalus [u]". He observed, indeed, more decency towards Erasistratus, Asclepiades, and others of the more ancient physicians; but still, among the praises he bestows upon them, there escapes from him haughtiness enough. But he grows absolutely insupportable, in the ostentatious parade which he makes of having done in physic something like what Trajan had done in the Roman empire. "No person whatsoever before me (says he) hath shewn the true method of treating diseases. Hippocrates, indeed, pointed out the same road; but as he was the first who discovered it, so he went not so far therein as was to be wished."

Galen is likewise reproached with being superstitious; and we have given an instance of his opening a vein, in consequence of a dream. He tells us also in the same place, that he had two more dreams of the same kind; and says in another place, that, being once consulted in the case of a swelled tongue, he directed a purge, and somewhat cooling to be held upon the part: the patient took the purge, and had a dream the same night, in which he was ordered to apply a gargle of lettuce juice, which

[u] Thessalus was the principal founder of the methodic sect.

succeeded very well [x]. But this superstition was the religion of his country, of which Æsculapius, as he tells us, was the God [y], and was held to be that particular God whose province it was to assist the sick in dreams.

He is also charged with bearing a particular enmity to the Christians: it is true that, speaking of the meth-dists and other sects in physic, he says, "That their several followers were as obstinately attached to their parties, as the disciples of Moses and Christ were to theirs." But this does not imply any particular ill-will against the Christians, or that he thought worse of them than the pagans generally did. As to the story that is told, of Galen's hearing in his old age of the miracles wrought in Judæa by the name of Jesus, and resolving to take a journey thither to see them, but that he died on the road, or upon the borders of the country, after lying ill ten days of a fever [z]; it is merely a monkish forgery.

GALEOTI (MARTIO), was born at Narni in the papal territory, and was for some time an instructor of youth at Bologna, but removed and kept a private school in Hungary. Being there distinguished by Matthias Corvinus king of Hungary, he was admitted into his family, made his private secretary, and, it is supposed, presided over the education of his son John Corvinus. He was also keeper of the library at Buda. In this situation his fame reached Louis the XIth king of France, who invited him into that kingdom. Galeoti went accordingly to meet the king at Lyons, but Louis happening to come out of the city, they met a little without the gates, and Galeoti, attempting to descend hastily to pay due honours to the king, fell, and, being very fat, was so much hurt that he died very soon after. In 1478, Galeoti published a collection of the bon-mots of Matthias Corvinus, inserted in the folio collection of writers on the history of Hungary. There is also by him a treatise in quarto, entitled, "De homine interiore et de corpore ejus." The monks accused him of heresy, and he had some contentions with them, but he was protected by pope Sixtus IV. who had been his pupil.

GALIGAI (ELEONORA), the family name of the marechale d'Ancre, wife of Concini, marshal d'Ancre. (See CONCINI) Nothing can be more extraordinary than the history of this woman. Born in very humble life, the daughter of a joiner, and

[x] Ibid. lib. xiv. c. 8. No wonder, that the God should indicate a medicine of the same nature which Galen had directed. There is plainly nothing more in it than this: the patient had in his head some cooling remedy all day, and dreamt at night that the juice of lettuce was what he wanted; and at the same time

dreamt that Æsculapius told him to apply that juice. It would be wrong to think the patient less credulous than the doctor, who had so much faith in Æsculapius.

[y] "De sanitate tuenda," lib. i. cap. 8.

[z] See Galen's life prefixed to the edition of his works by Chartier.

a washerwoman in Italy, she enjoyed for some time an irresistible dominion in France; and perished at last by a judicial sentence pronounced upon her for crimes, some of which were not proved, and others impossible to be committed. She was foster-sister to Mary of Medicis, who loved her with the tenderest affection. It was, doubtless, the favour she enjoyed with this princess, that induced Concini to marry her, for she was plain to a most formidable degree. Her talents, however, made amends for the defects of her person. They went into France with Mary of Medicis, whom madame Concini governed so completely, that she made herself virtually queen, and afterwards regent of France. She could not bear her elevation with sufficient self-command, but at length by her excessive insolence, so disgusted Louis XIII. the son of her protectress, that he gave her up to that destruction which the envy and hatred of the court at large was perfectly prepared to bring upon her. Concini was assassinated, or something nearly equivalent, by order of the king; and his wife, who might have been sent away into Italy, was brought to a trial, in which, for want of other crimes sufficient of themselves to justify her condemnation, she was accused of sorcery. Being asked by what magic she had so fascinated the queen, her answer is very famous: "By that power," said she, "which strong minds naturally possess over the weak." She was condemned in May, and executed in July, 1617. She died with the utmost fortitude and resignation. She left a son and a daughter; the latter died soon after the mother; the son, though he lost his nobility, retired into Italy, with an ample sum, which the avarice of his parents had grasped and accumulated.

Galigai is said to have received the news of her husband's death in a manner which shewed them to have been united rather by interest than affection. She did not shed a tear, and her first care was to conceal her jewels. She put them into the matting of her bed, and causing herself to be undressed, got into bed: but the provost's men, who went into her chamber to search for them, made her get up, and found them. She said afterwards to those that guarded her, "Well; they have killed my husband, does not that satisfy them? Let me be suffered to leave the kingdom." When she was told that they had hung up his body, she appeared to be moved, but without weeping; and soon after said, that "he was a presumptuous insolent man; that he had met with nothing but what he deserved; that he had not been in bed with her for the last three years; that he was a bad man; and that, to get rid of him, she had determined to retire into Italy that spring, and had prepared every thing for her journey;" which she offered to prove. At her trial she behaved with much assurance, seemed not to apprehend any danger, and even said that she hoped to be taken again into favour.

GALILEI (GALILEO), the celebrated astronomer and mathematician, was the son of Vincenzo Galilei, a nobleman of Florence, not less distinguished by his quality and fortune, than conspicuous for his skill and knowledge in music; about some points in which science he maintained a dispute with the famous Zarlinæ. His wife brought him this son [A], Feb. 19, 1564, either at Pisa, or, which is more probable, at Florence. Galileo received an education suitable to his birth, his taste, and his abilities. He went through his studies early, and his father then wished that he should apply himself to medicine; but having obtained at college some knowledge of mathematics, his genius declared itself decisively for that study. He needed no directions where to begin. Euclid's Elements were well known to be the best foundation in this science. He, therefore, set out with reading that work, of which he made himself master without assistance, and proceeded thence to such authors as were in most esteem, ancient and modern. His progress in these sciences was so extraordinary, that, in 1589, he was appointed professor of mathematics in the university of Pisa, but being there continually harrassed by the scholastic professors, for opposing some maxims of their favourite Aristotle, he quitted that place at the latter end of 1592 for Padua, whither he was invited very handsomely to accept a similar professorship: soon after which, by the esteem arising from his genius and erudition, he was recommended to the friendship of Tycho Brache [B]. He had already, even long before 1686, written his "Mechanics," or a treatise of the benefits derived from that science and from its instruments, together with a fragment concerning percussion [C]; as also his "Balance," wherein, after Archimedes's problem of the crown, he shewed how to find the proportion of alloy, or mixt metals, and how to make the said instrument. These he had read to his pupils, soon after his arrival at Padua, in 1593.

While he was professor at Padua, in 1609, visiting Venice, then famous for the art of making glass, he heard of the invention of the telescope by James Metius in Holland. This notice was sufficient for Galileo; his curiosity was raised; and the result of his enquiry was, a telescope of his own, produced from this hint, without having seen the Dutch glass. All the discoveries he made in astronomy were easy and natural consequences of this invention, which opening a way, till then unknown, into the heavens, thereby gave that science an entirely new face. Galileo, in one of his works, ridicules the unwillingness of the Aristotelians to allow of any discoveries not known to their mas-

[A] Nicias Erythræus, in his Pinacotheca, falsely alledges that Galileo was illegitimate.

[B] Tychonis Vita, p. 174. Paris, 1674, 4to.

[C] The first of these was published by Merfennus at Paris, in 1634, inter Merfenni opera, vol. i. and both of them by Menoleff. vol. i.

ter, by introducing a speaker who attributes the telescope to him, on account of what he says of seeing the stars from the bottom of a deep well. "The well," says he, "is the tube of the telescope, the intervening vapours answer to the glasses." He began by observing the moon, and calculating the height of her mountains. He then discovered four of Jupiter's satellites, which he called the Medicean stars or planets, in honour of Cosmo II. grand-duke of Tuscany, who was of that noble family. Cosmo now recalled him from Padua, re-established him at Pisa, with a very handsome stipend, in 1610; and the same year, having lately invited him to Florence, gave him the post and title of his principal philosopher and mathematician.

It was not long before Galileo discovered the phases of Venus, and other celestial phænomena. He had been, however, but a few years at Florence, before he was convinced by sad experience, that Aristotle's doctrine, however ill-grounded, was held too sacred to be called in question. Having observed some solar spots in 1612, he printed that discovery the following year at Rome; in which, and in some other publications, he ventured to assert the truth of the Copernican system, and brought several new arguments to confirm it [D]. This startled the jealousy of the Jesuits, who thereupon procured a citation for him to appear before the Holy-office at Rome, in 1615; where he was charged with heresy, for maintaining these two propositions: 1. That the sun is in the centre of the world, and immoveable by a local motion; and, 2. That the earth is not the centre of the world, nor immoveable, but actually moves by a diurnal motion. The first of these positions was declared to be absurd, false in philosophy, and formally heretical, being contrary to the express word of God: the second was also alledged to be philosophically false, and, in a theological view, at least erroneous, in point of faith. He was detained in the Inquisition, till Feb. 1616, on the 25th of which month sentence was passed against him; whereby he was enjoined to renounce his heretical opinions, and not to defend them either by word or writing, nor even to insinuate them into the mind of any person whatsoever; and he obtained his discharge only by a promise to conform himself to this order. It is hard to say, whether his sentence betrayed greater weakness of understanding, or perversity of will. Galileo clearly saw the poison of both in it; wherefore, following the known maxim, that forced oaths and promises are not binding to the conscience, he went on, making further new discoveries in the planetary system, and occasionally publishing

[D] He demonstrated a very sensible change in the magnitude of the apparent diameters of Mars and Venus; a phæ-

nomenon of great consequence to prove the Copernican theory

them with such inferences and remarks as necessarily followed from them, notwithstanding they tended plainly to establish the truth of the abovementioned condemned propositions.

He continued many years confidently in this course, no juridical notice being taken of it; till he had the presumption to publish at Florence his "*Dialogi della due massime Systeme del mondo, Tolemaico et Copernicano*;" Dialogues of the two greatest systems of the world, the Ptolemaic and Copernican, in 1632. Here, in examining the grounds upon which the two systems were built, he produces the most specious as well as strongest arguments for each of those opinions; and leaves, it is true, the question undecided; as not to be demonstrated either way, while many phænomena remained insolvable. But this is done in such a manner, that his inclination to the Copernican system might be easily perceived. Nor had he forbore to enliven his production by several smart strokes of raillery against those who adhered so obstinately, and were such devotees to Aristotle's opinions, that they thought it a crime to depart the breadth of a needle's point from them.

Here was matter enough to set the holy brotherhood in a flame. Accordingly, he was again cited before the Inquisition at Rome; the congregation was convened; and, in his presence, pronounced sentence against him and his books. They obliged him to abjure his errors in the most solemn manner, committed him to the prison of their office during pleasure, and enjoined him, as a saving penance for three years, to repeat once a week the seven penitential psalms; reserving, however, to themselves the power of moderating, changing, or taking away altogether, or in part, the abovementioned punishment and penance. Upon this sentence he was detained a prisoner till 1634, and his "*Dialogues of the System of the World*" were burnt at Rome. One shall rarely meet with a more glaring instance of blindness and bigotry than this [E]; and it was treated with as much contempt by our author as consisted with his safety.

He lived ten years after it, seven of which were employed in making still further discoveries with his telescope: but, by continual application to that instrument, added to the damage he received in his sight from the nocturnal air, his eyes grew gradually weaker, till, in 1639, he became totally blind. He bore this great calamity with patience and resignation, worthy of a philosopher. The loss neither broke his spirit, nor hindered the course of his studies. He supplied the defect by constant meditations, whereby he prepared a large collection of materials;

[E] It will appear more extraordinary, an order instituted to be a seminary of when it is considered that the prosecution learning, in the view of producing champions of the papal chair, was begun and carried on by the Jesuits,

and began to dictate his own conceptions, when, by a distemper of three months continuance, wasting away by degrees, he expired at Arcetri near Florence [F], Jan. 8, 1642, in his 78th year, and was privately buried. In stature he was small, but in aspect venerable, and his constitution vigorous; in company he was affable and free, and full of pleasantry. He took great delight in architecture and painting, and designed extremely well. He played admirably on the lute; and, as often as he spent any time in the country, took great pleasure in husbandry. He was the author of several noble and useful inventions and discoveries in astronomy, geometry, and mechanics: the principal of which, besides those already mentioned, are in the first of those sciences, the trepidation or vibration of the moon, as also the inequalities or mountains in its surface. By the frequent eclipses of the Medicean stars, he had thoughts of finding out the longitude much better than by the lunar eclipses; upon which he composed his tables of their motions, leaving them with Vincenzo Renieri, a mathematician of Pisa, who, correcting and perfecting them, intended them for the press. In geometry, he invented the cycloid, or trochoid; and, in mechanics, first found the exact degree of celerity in the descent of bodies by the force of gravity.

His various works were collected in three volumes, 4to, in 1718, under the title of "L'Opera di Galilei Lynceo." Some of these, with others of his pieces, were also translated into English, and published by our countryman, Thomas Salisbry, esq. in his "Mathematical Collections," &c. in two volumes, folio: the second whereof contains an account of his life, to which we owe most of the materials in this article. A volume also of his letters to several learned men, and solutions to several problems, was printed at Bologna, in 4to. Besides these, he wrote many others, unfortunately lost through his wife's devotion, who, solicited by her confessor, gave him leave to peruse her husband's manuscripts, of which he tore and took away as many as, he said, were not fit to be allowed. He left a son, named Vincenzo, after his grandfather, a man of great learning and genius, and author of several inventions in mechanics and music [G]. Galileo's last disciple, Vincenzo Viviani, proved likewise an eminent mathematician; he methodized a piece of his master's, and published it under this title, "Quinto libro degli Elementi d'Euclidi," &c. Florence, 1674, 4to. Viviani

[F] In the last eight years of his life he lived out of Florence, sometimes in the neighbouring towns, and sometimes at Siena. Vittorio Siri's "Il Mercurio, &c."

tom. ii. lib. 3.

[G] "Vincenzio Viviani nel quinto libro de gli Elementi d'Euclide, &c." p. 101. Firenz. 1674, 4to.

published some more of Galileo's writings, the titles whereof may be seen below [H]. Torricelli, also, the inventor of the barometer, was his pupil.

GALLAND (AUGUSTUS), was proctor-general of the domain of Navarre, counsellor of state, and deeply versed in the knowledge of the royal rights in France, and in the history of that country. His works are replete with a curious and profound erudition. They are, 1. "Memoirs for the History of France and Navarre," folio. 2. "Treatises on the Ensigns and Standards of France," &c. 3. "Discourse addressed to the King on the Origin and Rise of the City of Rochelle," 8vo. 4. "A Treatise against the *Franc-alleu*, a claim of Exemption from Imposts and personal Services," in 4to. He is supposed to have died about 1644, but at what age is uncertain.

GALLAND (ANTONY), a learned antiquary of France, member of the Academy of Inscriptions, and professor of Arabic in the royal college at Paris, was born of poor parents at Rollo, a little town of Picardy, in 1646. After having laid the foundation of learning at Noyon, he went to Paris to perfect it. There he learned Hebrew and the Oriental languages; and afterwards made a long voyage into the East, where he acquired an uncommon knowledge of the manners and of the doctrines of the Mahometans. He returned to his own country, and was made Arabic professor in 1709; but did not live many years after, his death happening at Paris in 1715. He was the author of several works, the principal of which are, 1. "An account of the death of Sultan Osman, and of the coronation of the Sultan Mustapha." 2. "A collection of Maxims and Bon Mots drawn from the Oriental writers." 3. "A Treatise upon the origin of Coffee." 4. "Arabian Tales." All these are in French. He was the author also of many curious dissertations upon some scarce medals, which have been highly commended. He had likewise prepared a translation of the Alcoran, with notes; and a system of the Mahometan theology, more exact than any that has yet appeared: but he did not live long enough to publish them.

GALLIENUS, the emperor, son of Valerian, and associated with him in the empire, from the time of his accession in 253. When his father was taken prisoner by Sapor king of Persia, in 260, he became sole emperor, but very ingloriously suffered his father to languish in captivity; without attempting to obtain his release. He had been distinguished in arms before his final ele-

[H] These are extracts from Galileo's letters to a learned Frenchman, wherein he gives an account of the works which he designed to have published, and a pas-

sage from a letter of Galileo, dated at Arcetri, Oct. 30, 1635, to John Camillo, a mathematician of Naples, concerning the angle of contact.

vation, but from that time became remarkable chiefly for effeminate luxury, cruelty, and unfeeling insensibility, even to his own interests and glory. When countries and provinces were lost, he only asked, whether the empire could not exist without their productions. His rescript to Verianus concerning the manner of treating the revolted Illyrians, is a sufficient proof of his inhuman cruelty. He writes thus. "I shall not be pleased with you, if you put to death only those who bear arms, whom the fate of war might have carried off. All the males should be massacred, if old men and children could be put to death without giving room to blame us. I order you to kill every one who has been ill-disposed towards me: every one who has spoken against me, the son of Valerian, the father and brother of so many princes. Ingenuus was proclaimed emperor: then tear, slay, cut in pieces. That you may completely understand me, adopt the very anger of my mind [I] who have written these orders with my own hand [K]." This dreadful cruelty continually produced new revolts. Yet when Odenatus, prince of Palmyra was successful against Sapor in the east, as commander of the Roman forces, Gallienus had the absurd vanity to have a triumph for it at Rome, by which he made himself ridiculous as well as odious. At length, in 268, while he was besieging the rebel Aureolus in Milan, his generals Marcian and Claudius conspired against him, and caused him to be assassinated. So hateful was his name in Rome, that the rejoicings at his death were in danger of rising to a very formidable tumult: yet this strangely depraved man had courage, eloquence, learning, wit, and genius. He was even a good poet, if we may judge by five verses which remain of an Epithalamium which he made for his nephews, beginning "Ite, agite, O juvenes [L]." Indeed his historian says expressly, that he surpassed all the writers of his age, both in his orations and in his verses. Of his wit, no bad specimen appears in the anecdote of his giving the crown of victory to a wretched archer, who had missed a bull ten times, saying, "It is a very difficult thing to miss a bull so often." Gallienus was indulgent to the Christians.

GALLIGAI. See GALICAI.

GALLITZIN (BASIL), a nobleman of one of the most illustrious and powerful families in Russia, greatly favoured, and much consulted, by the regent princess Sophia, sister of the minor czars Peter I. and Iwan Alexowitz, who reigned jointly. He was of an ambitious and intriguing character, and not a little suspected of desiring to ascend the throne himself. He had se-

[I] "*Mente mea irascere*," a very strong expression, and not easy to translate.

[K] Trebellius Pollio de 30 Tyrannis. de Ingenuo, 8.

[L] Wernsdoff *Poetæ Minores Latini*, Vol. IV. p. 499.

veral great appointments, as that of viceroy of Casan and of Astracan, and keeper of the great seals of Russia. But he was not successful in his military expeditions, and his failure in this point caused his ruin. After an unfortunate expedition against the Tartars, he was recalled to Moscow in 1688, where, though he was well received by the czar Iwan, he was severely reproached by the other czar, Peter, for his ill success. In 1689 he solicited to be sent out again in hopes of recovering his glory, but this campaign ended no better than the former, and the intrigues of his protectress Sophia, who plotted to destroy her brother Peter, and marry Gallitzin, being discovered, she was confined in a monastery which she had built near Moscow, and he was banished to Kargapol in Siberia. His vast fortune, which he had accumulated by various exactions, was confiscated; and thus ended the regency. Some time after, his exile was alleviated, by permitting him to reside near Moscow, at an estate he was allowed to retain; and he retired at length to a monastery, where he lived in great austerity, and died in 1713 at the age of 80. Notwithstanding his faults and misfortunes, Gallitzin is justly regarded as a person to whom the Russian empire is much indebted: he made several regulations which tended to introduce civilization and better arrangement, and is considered as having prepared the way for the exertions of the great Peter II.

GALLITZIN (MICHAEL, MICHAELOWITZ, prince of), was born in 1674, and of the same family as the preceding. He served under the czar Peter the Great, in his war against Charles the XIIth, and was in almost all his battles by land and sea. After having commanded upwards of ten years in Finland, he put a happy termination to that war by the peace of Neustadt. His services were not without their reward. In 1725, he was made field-marshal, and after the death of the czar, was declared president of the college of war. He died in 1730 with the reputation of a great general, and an able minister. A favourable trait of his character is that, when after the victory at Lerna in 1708, the czar offered him his choice of his reward, he asked only the pardon of one of the captives. He had a son who signalized himself in the Russian army in 1769.

GALLOCHE (LOUIS) a painter celebrated in the French School, the disciple of Boullongne, and master of le Moine, was the author of several capital pictures in the principal churches of Paris. He had the honour of being lodged and pensioned by the king, and died rector and chancellor of the Royal Academy in 1761, at the advanced age of 91.

GALLOIS (JOHN), a learned Frenchman, was born of a good family, at Paris, in 1632. He had studied divinity, ecclesiastical and profane history, philosophy, mathematics, the

oriental, together with the Italian, Spanish, English, and German languages [M]: in short, he was an universal scholar. He is now memorable chiefly for having been the first who published the *Journal des Scavans*, in conjunction with M. de Sallo, who had formed the design of this work. The first journal was published on Jan. 5, 1665; but these gentlemen played the critics so rigorously, and censured the new books with so much severity, that the whole tribe of authors rose up against their work, and effectually cried it down. De Sallo abandoned it entirely, after having published a third journal, in March following. Gallois was determined to continue it, yet did not venture to send out a fourth journal till Jan. 1666, and then not without a most humble advertisement in the beginning of it, wherein is declared, that the author "will not presume to criticize, but only simply to give an account of books." This, and the protection shewn by the minister Colbert, who was greatly taken with the work, gradually reconciled the public to what it at first was extremely prejudiced against. Thus began Literary Journals, which have been continued from that time to this under various titles, and by various authors; among whom are the illustrious names of Bayle and Le Clerc. Gallois continued his journal to the year 1674; when more important occupations obliged him to drop it, or rather transfer it to another person. Colbert had taken him into his house the year before, with a view of being taught Latin by him; and the minister of state, it is said, took most of his lessons in his coach, as he journeyed from Versailles to Paris. Voltaire observes on this occasion, that "the two men, who have been the greatest patrons of learning, Louis XIV. [N] and Colbert, neither of them understood Latin." Gallois had been made member of the Academy of Sciences in 1668, and of the French Academy in 1673. He lost his patron in 1683; and then, being at liberty, was first made librarian to the king, and afterwards Greek professor in the Royal-college. He died of the dropsy in 1707; and, in 1710, a catalogue of his books was printed at Paris, consisting of upwards of 12,000 volumes. It is remarkable of this learned man, that though he had served many friends by his interest with Colbert, yet he had neglected to make any provision for himself: whence it happened, that, at the death of that minister, he was but in poor circumstances, although an abbé.

GALLONIO (ANTONIO), a priest at Rome, celebrated for his writings on the saints, martyrs, and holy virgins. He published, i. in 1591, his most celebrated work in 4to. entitled, "*Trattato de gli instrumenti di Martirio*," a treatise on the instruments of Martyrdom, ornamented with fine engravings, by

[M] *Niceron, Hommes Illustres*, tom. viii.[N] *Age of Louis XIV.* vol. ii.

Antonio Tempesta; and in 1594, the same was republished in Latin, with inferior plates. 2. In the same year (1591) his "History of the Virgins," also in Italian. 3. "The Lives of certain Martyrs," 4to. 1597. 4. "The Life of St. Philip Neri;" and, 5. "De Monachatu Sancti Gregorii," the account of St. Gregory when a monk, in 1604. Gallonio died in 1605.

GALLUCCI (TARQUINIO), an Italian jesuit, who published a small volume of orations on various literary arguments, an oration recited by him at the funeral of cardinal Bellarmine, also "Virgilianæ Vindicationes," with three commentaries on Tragedy, Comedy, and Elegy, 4to. Rome, 1621. He was a strenuous defender of Virgil, in whose behalf, against Homer, he contended with Madam Dacier. He was born in 1574, and died in 1649.

GALLUCCI (GIOVANNI PAULO) a learned Italian astronomer, whose works on that subject are considerable, flourished in the sixteenth century. He published a treatise in 4to. "Degli Strumenti di Astronomia," on the instruments of astronomy. Venice, 1597. 2. "Speculum Uranicum," folio. 3. "Cœlestium Corporum explicatio," folio: also, 4. "Theatrum mundi et temporis," folio.

GALLUCCI (ANGELO), another Italian jesuit, born at Macerata, wrote "Commentarii de Bello Belgico," from the year 1593 to 1609, published at Rome in 1671, in two volumes folio. The author died in 1674.

GALLUS (CORNELIUS), an ancient Roman poet, and person of distinction, was born at Frejus, then called Forum Julium, in France. He was the particular favourite of Augustus Cæsar, who made him the governor of Egypt, after the death of Antony and Cleopatra; but he was guilty of such mal-administration in his government, that he was condemned to banishment, and deprived of his estate. This disgrace so afflicted him, that he put an end to his life, when he was about forty-three years of age. Virgil has complimented him in many places; and the whole tenth Eclogue is on the subject of his love to Lycoris, the poetical name of Gallus's mistress, whose cruel disdain is there lamented. Gallus had written four books of Elegies on his amour, which Propertius commends; but Quintilian thinks him not so tender as Tibullus or Propertius. As to those six Elegies which have been published under his name, the critics are agreed that they are spurious. Aldus Manutius met with some fragments at Venice ascribed to Gallus; which, though written in a better taste than the former, Joseph Scaliger has proved to be also spurious. Gallus died the year of Rome 728, seven years before Virgil.

GALLUS (VIBIUS TREBONIANUS), emperor of Rome for part of three years, was born about 206, but of what family

is not known. All that appears of his previous life is that he had been consul, and was a commander in the army of Decius in 251, when he is said to have betrayed that emperor to the Goths, that he might become his successor. His reign, however, was indolent and inglorious, and the soldiery, who had raised him to the empire, finding him unworthy of that dignity, murdered him, with his own son and associate Volusianus, in 253.

GALLY (HENRY), born at Beckenham, in Kent, in August 1696, [O], was admitted pensioner of Bennet College, under the tuition of Mr. Fawcett, May 8, 1714, and became scholar of the house in July following. He took the degree of M. A. in 1721, and was upon the king's list for that of D. D. (to which he was admitted April 25, 1728) when his majesty honoured the university of Cambridge with his presence. In the year 1721 he was chosen lecturer of St. Paul's Covent Garden, and instituted the same year to the rectory of Wavenden, or Wanden, in Buckinghamshire. The lord chancellor King appointed him his domestic chaplain in 1725, preferred him to a prebend in the church of Gloucester in 1728, and to another in that of Norwich about three years after. He presented him likewise to the rectory of Ashney, alias Ashton, in Northamptonshire, in 1730; and to that of St. Giles's in the Fields, in 1732; his majesty made him also one of his chaplains in ordinary in October 1735. Dr. Gally died August 7, 1769. He was the author of, 1. "Two sermons on the Misery of Man, preached at St. Paul's Covent-Garden, 1723," 8vo. 2. "The Moral Characters of Theophrastus, translated from the Greek, with notes, and a Critical Essay on Characteristic Writing, 1725," 8vo. 3. "The Reasonableness of Church and College Fines asserted, and the Rights which Churches and Colleges have in their Estates defended, 1731," 8vo. This was an answer to a pamphlet called "An Enquiry into the Customary Estates and Tenants of those who hold Lands of Church and other Foundations by the tenure of three Lives and twenty-one years. By Everard Fleetwood, esq." 8vo. 4. "Sermon before the House of Commons, upon the Accession, June 11, 1739," 4to. 5. "Some Considerations upon Clandestine Marriages, 1750," 8vo. This was much enlarged in a second edition the year following. 6. "A Dissertation against pronouncing the Greek language according to Accents, 1754," 1755, 8vo. 7. "A Second Dissertation," on the same subject, 8vo.

GAMA (VASCO, or VASQUEZ DE), an illustrious Portuguese, immortalized by his discovery of the passage to the East Indies by the Cape of Good Hope. The maritime town of Sines in Portugal was the place of his birth, his family was good, but

not noble, till made so by the honours he acquired. In 1497, Emanuel king of Portugal, earnestly desirous of making discoveries in those parts of the globe, appointed Gama to command an expedition to endeavour to sail round the Cape, then called the Cape of Tempests. Vasco highly pleased with this appointment, which suited his undaunted and adventurous spirit, sailed from the Tagus, July 8, having two ships besides his own, and a store ship. At Lisbon he was generally considered as going to certain destruction, and the whole equipment as devoted; but though, on his approach to the Cape, he actually encountered dreadful storms, his perseverance was not to be conquered. Like Columbus, he had to contend with the mutinous despondence of his own people, as well as with the elements, but was superior to all. Having doubled the Cape on the 20th of November, he sailed along the eastern coast of Africa, but met with inveterate hostility and treachery from the Moorish settlers, except the king of Melinda. He proceeded as far as Calicut, doubled the Cape again in April 1499, and returned to Lisbon in the space of two years and almost two months. The king and nation were overjoyed at this success, and he was created count of Vidiguere, and admiral of the Indian, Persian, and Arabian seas. Gama now rested a few years, while Cabral was sent out with thirteen ships; and John de Nova, with a reinforcement of three more, visited Calicut; but it was found that greater force was wanted, and in 1502, he set sail again, having twenty ships under his command. He returned in September 1503, with thirteen ships laden with riches. When Emanuel, king of Portugal died, the credit of Gama continued unimpaired, and in 1524, he was by his successor, John III. appointed viceroy of India. He returned thither a third time, and established his seat of government at Cochin, but died on the 24th of December 1525, almost as soon as he was settled. He was honoured with the title of Don for himself and his posterity, and created a grandee of Portugal. Gama was formed by nature to conduct the most arduous enterprises. His intrepidity, which was invincible, was not more remarkable than his sagacity and prudence: and the feelings of his heart appear to wonderful advantage, when we find him, amidst all the extravagance of public applause, after his first return from India, drooping for the loss of his brother and companion of his voyage, Paulus de Gama, and unable to enjoy his fame. He had even sent his flag ship home before him, under the command of Coello, his next officer, that he might attend and soothe the death-bed of this beloved brother. Such a victory of tenderness over ardent and successful ambition, gives a better picture of his heart than the most elaborate eulogium. The poem of Camoens, entitled "The Lusiad," on Gama's first expedition, is now well known in this country.

GAMACHES (STEPHEN, SIMON), a writer of some eminence, and a member of the French Academy of Sciences, who died at Paris in 1756, at the age of 84, was the author of the following works 1. "Physical Astronomy," 4to. 1740. 2. "Literary and Philosophical Dissertations," 8vo 1755. 3. "System of the Christian Philosopher," 8vo. 1721. 4. "System of the Heart, published in 1708, under the feigned name of Clerigny." 5. "The Elegancies of Language reduced to their Principles," a book called by one writer, the Dictionary of fine Thoughts, and by others pronounced to be a work which every man who writes should read.

GAMBARA (LORENZO), an Italian poet of the sixteenth century, protected and beloved by cardinal Alexander Farnese, whose writings were much esteemed in his day, but now are thought flat and insipid. He wrote, 1. "A Latin Treatise on Poetry, in which he dissuades Christian Poets, from using Pagan Mythology." 2. "A Latin Poem on Columbus." Also Eclogues, entitled, "Venatoria," and other productions. Muræus wrote in his copy of Gambara's Works,

Brixia, vestratis merdosa volumina vatis,

Non sunt nostrates tergere digna nates.

He died in 1586, at the age of 90.

GAMBOLD (JOHN), [P] a truly primitive Christian, and a bishop among the Moravian brethren, was born near Haverford West in South-Wales, and became a member of Christ-church, Oxford, where he took the degree of M. A. May 30, 1734; and was afterwards vicar of Stanton Harcourt, in Oxfordshire. At this place, in 1740, he wrote "The Martyrdom of Ignatius, a Tragedy," published after his death by the rev. Benjamin La Trobe, with the Life of Ignatius, drawn from authentic accounts, and from the Epistles written by him from Smyrna and Troas in his way to Rome, 1773, 8vo. A sermon, which he preached before the university of Oxford, was published under the title of "Christianity, Tidings of Joy, 1741," 8vo. In 1742, he published at Oxford, from the university-press, a neat edition of the Greek Testament, but without his name, "Textu per omnia Milliano, cum divisione pericoparum & interpuncturâ A. Bengelii," 12mo. Joining afterwards the Church of the Brethren [Q], established by an act

of

[P] Anecdotes of Bowyer, by Nichols, p. 215, 375.

[Q] The following particulars were communicated to the Author of the "Anecdotes" by a friend who knew him in the early part of life: "Mr. Gambold was a singular, over-zealous, but innocent Enthusiast. He had not quite fire

enough in him to form a second Simeon Stylites. He was presented to Stanton Harcourt by bishop Secker, I think in 1739, but cannot be certain. He had been only Chaplain of Christ-Church, not a Student (the name given to the Fellows), of that royal foundation. He deserted his flock in 1743, without giving any notice to his worthy

of parliament of the year 1749 [R], and known by the name of "Unitas Fratrum," or, The United Brethren; he was, for many years, the regular minister of the congregation settled at London; and resided in Neville's-court, Fetter-lane, where he preached at the chapel of the society. His connexion with these sectaries commenced in 1748, when Peter Boehler visited Oxford, and held frequent meetings with John and Charles Wesley, for the edification of *awakened* people, (as they styled them) both learned and unlearned. His discourses were in Latin, and were interpreted by Mr. Gambold. He was consecrated a bishop at an English provincial synod held at Lindsey House in Nov. 1754, and was greatly esteemed for his piety and learning by several English bishops, who had been his contemporaries in the university of Oxford. In 1765 a congregation was settled by bishop Gambold, at Coothill, in Ireland. Soon after he had joined the brethren, he published a treatise, written while he was at Stanton Harcourt, and which proves his steady attachment to the church of England, entirely consistent with his connexion with, and ministry in, the Church of the Brethren. The title of it is, "A short Summary of Christian Doctrine, in the way of Question and Answer; the Answers being all made in the sound and venerable words of the Common-prayer-book of the Church of England. To which are added, some Extracts out of the Homilies. Collected for the service of a few persons, members of the established church; but imagined not to be unuseful to others." We know not the exact date of this treatise; but a second edition of it was printed in 1767, 12mo. Mr. Gambold also published in 1751, 8vo. "Maxims and Theological Ideas and Sentences, collected out of several Dissertations and Discourses of count Zinzendorf, from 1738 till 1747." His "Hymns for the use of the Brethren" were printed in 1748, 1749, and 1752; some Hymns, and a small Hymn-book for the children belonging to the Brethren's congregations, were printed entirely by Mr. Gambold's own hand in Lindsey House at Chelsea. A Letter from Mr. Gambold to Mr. Spangenberg, June 4, 1750, containing a concise and well-written character of the count of Zinzendorf [s], was inserted in Mr. James Hutton's "Essay towards giving some just ideas

worthy diocesan and patron, to associate with people, among whom, though he might be innocent, have been some monstrous characters. When he was young, he had nearly perished through disregard to his person. At this time he was kindly relieved by his brother collegian in the same department; Dr. Free, a person well known in London; but the tale is not worth gaining."

[R] The "Petition of the Brethren" on this occasion, most probably drawn up by Mr. Gambold, is preserved in the "Journals of the House of Commons," vol. XXV. p. 717.

[s] The compiler of this Noble Bishop's Life, in the "Biographia Britannica," 1766, acknowledges his obligation to Mr. Gambold, for some personal information on that subject.

of the personal character of count Zinzendorf, the present advocate and ordinary of the Brethren's Churches, 1755," 8vo. In 1752 he was editor of "Sixteen Discourses on the Second Article of the Creed, preached at Berlin by the ordinary of the Brethren," 12mo. In June 1753 appeared "The Ordinary of the Brethren's Churches his short and peremptory Remarks on the way and manner wherein he has been hitherto treated in controversies, &c. Translated from the High Dutch, with a preface, by John Gambold, minister of the chapel in Fetter-lane." In the same year he published, "Twenty-one Discourses, or Dissertations, upon the Augsburg Confession, which is also the Brethren's Confession of Faith; delivered by the ordinary of the Brethren's Churches before the seminary. To which is prefixed a Synodical Writing relating to the subject. Translated from the High Dutch, by F. Okeley, A. B." In 1754 he was editor of "A modest Plea for the Church of the Brethren, &c." 8vo; with a preface by himself. In the same year, in conjunction with Mr. Hutton, secretary to the Brethren, he also drew up "The Representation of the Committee of the English Congregation in union with the Moravian Church," addressed to the archbishop of York; and also "The plain case of the representatives of the people known by the name of the Unitas Fratrum, from the year 1727 till these times, with regard to their conduct in this country under misrepresentation." And in 1755 he assisted in the publication of "A letter from a minister of the Moravian branch of the Unitas Fratrum; together with some additional notes by the English editor, to the author of the Moravians compared and detected;" and also of "An Exposition, or true State of the matters objected in England to the people known by the name of Unitas Fratrum; by the ordinary of the Brethren; the notes and additions by the editor." In the year 1756 he preached at Fetter-lane chapel, and printed afterwards, a sermon upon a public fast and humiliation, setting forth "the Reasonableness and Extent of religious Reverence." He was not only a good scholar, but a man of great parts, and of singular mechanical ingenuity. It was late in both their lives before the learned Bowyer was acquainted with his merits; but he no sooner knew them, than he was happy in his acquaintance, and very frequently applied to him as an occasional assistant in correcting the press; in which capacity Mr. Gambold superintended (among many other valuable publications) the beautiful and very accurate edition of lord chancellor Bacon's Works in 1765; and in 1767 he was professedly the editor, and took an active part in the translation from the High Dutch, of "The History of Greenland;" containing a "description of the country and its inhabitants; and particularly a relation of the mission carried on for above these thirty years  
by

by the *Unitas Fratrum* at New Herrnhut and Lichtenfels in that country, by David Crantz; illustrated with maps and other copper plates: printed for the Brethren's Society for the Furtherance of the Gospel among the Heathen," 2 vols. 8vo. In the autumn of 1768 he retired to his native country, where he died, at Haverford West, universally respected, Sept. 13, 1771.

GANGANELLI. See CLEMENT XIV.

GARAMOND (CLAUDE), a French engraver and letter-founder, was a native of Paris, and began to distinguish himself about 1510; when he founded his printing types, clear from all remains of the Gothic, or, as it is usually called, the Black letter. He brought them to so great a degree of perfection, that he can neither be denied the glory of having surpassed whatever had been done in this way before, nor that of not being excelled by any of his successors in this useful mechanic art. His types were prodigiously multiplied, as well by the great number of matrices which he engraved of every size, as by the letters which were founded from these, so that all parts of Europe were supplied with them; and as often as they were used by foreigners, they took care, by way of recommending their works, to distinguish them by his name, both in Italy, Germany, England, and even in Holland; particularly the small Roman, by way of excellence, was known among the printers in all these countries by the name of Garamond's small Roman. He likewise, by the special command of Francis I, founded three species of Greek types for the use of Robert Stephens, who printed with them all his beautiful editions, both of the New Testament, and several Greek authors. Garamond died in 1561; and all his fine types came into the hands of Fournier the elder, an eminent letter-founder at Paris.

GARASSE (FRANCIS), a jesuitical writer, the author of the enmity between the Jesuits and the Jansenists, in the church of Rome. He was born at Angoulême in 1585 [r], and having laid a good foundation of grammar learning, entered of the Jesuits college in 1600 [u]. It was the special care of those fathers, to admit none into their society but youths of genius; and Garasse was not wanting in good natural parts, nor did he neglect to improve them by reading and study; of which he gave an admirable proof in his book of elegies on the death of Henry IV, and in a poem in heroic verse addressed to Louis XIII, upon his inauguration, in the name of the college at Poitiers [x]. As he had a great deal of fire, a vast imagination,

and

[r] Alegambe Bibl. Script. Soc. Jes. p. 125, says he died in 1631, at the age of forty six years.

[u] Nicéron's Memoirs, &c. vol. xxxi.

p. 378. Bayle from Alegambe places it a year later, Dict.

[x] The titles of these two pieces are, 1. "Elegiarum de funesta morte Henrici Magni

and a strong voice, so he became a popular preacher in the chief cities of France. He acquitted himself in the pulpit with an uncommon vivacity, and had a peculiar turn for the wit then in vogue, which, being enforced by a suitable delivery, made deep impressions upon his audience.

But he was not content with the honour he thus did to his order. His ambition led him to aim at being more extensively serviceable by his writings. With that spirit, while yet in his noviciate, he published in 1614 a defence of the Jesuits against three of their adversaries at once. This piece he entitled "The Horoscope of Anti-Coton, together with the life, death, burial, and Apotheosis of his two cousin-germans Marteliere and Hardeviliere." The treatise appeared under a feigned name, and was drawn up in the ironical taste, but too much vitiated by buffoonery; and, in the same name and style, he printed in 1615, "The Calvinistic Elixir, or Reformed Philosopher's Stone, first dug up by Calvin at Geneva, and afterwards polished by Isaac Casaubon at London, with the testamentary codex of Anti-Coton, lately found upon Charenton bridge [y]." The two subsequent years he employed his pen in satire and panegyric, both equally exaggerated to an extreme [z]; and, in 1618, he took the four vows, and became a father of his order. This is the highest title conferred on that or any other of the monastic institutions; and our author, being thereby admitted to read and study the sublimest mysteries of his religion, in a few years appeared upon the stage of the public in the character of a zealous champion for the faith, against the Infidels and prophaners of those mysteries.

Magni liber singularis. Pictavii, 1611," 4to. 2. "Sacra Rhemenſia Carmina Heroica nomine Collegii Pictavenſis oblata Ludov. XIII. Regi Chriſtianiſſimo in ſua inauguratione," *ibid.* The two following pieces are alſo aſcribed to him, 1. "De la Reſemblance de la lumiere du Soleil & de la Juſtice. Bourdeaux, 1612." 2. "Les champs Elyſiens pour la Reception du Roy Louis XIII. lors qu'il entroit a Bourdeaux à l'occaſion de ſon Mariage."

[y] The firſt of theſe is entitled, "Andreæ Schioppij Caſparis fratris horoſcopus, &c. Antwerp, 1614," 4to. The ſecond "Andreæ Schioppij Caſparis fratris Elixir Calviniſticum, &c. *ibid.* 1651," 8vo. In the firſt he attacked the three following pieces, 1. "L'Anticoton ou refutation de la Lettre declaratoire du Pere Coton, 1610," 8vo. 2. "Playdoye du Pierre de la Martiliere Avocat en Parlement pour le Recteur de l'Univerſité de

Paris contre les Jeſuits, Paris, 1612," 8vo. 3. "Petri Hardovilierii Actio pro Academia Pariſienſi adverſus Prebiteros & Scholaſticos Collegii Claromontanii habita in Senatu Pariſienſi. Ann. 1611, Paris 1612." 8vo. Niceron obſerves, that our Author's ſatirical ſtyle was very like that of the famous Schioppius, which was apparently the reaſon of his chuſing that maſk, which ſuited him exactly well.

[z] The panegyrics are; 1. "Oraſion L'Andreæ de Neſmond premier Preſident du Parlement de Bourdeaux." This oration was made in 1616, when that Preſident died, and was printed with his remonſtrances at Lyons, 1656, 4to. 2. "Coloſſus Henrico Magno in ponte novo poſitus, Carmen. Paris 1617," 4to. That famous equeſtrian ſtatue was erected Aug. 25, 1614. The ſatire is, "Le banquet des Playdoiers de Mr. Servin par Charles de l'Eſpinoell, 1617," 8vo. It is a virulent ſatire againſt the Magiſtrate Servin.

Mean-

Meanwhile, his pen was far from lying idle. On the contrary, in 1620, he printed a piece entitled, "Rabelais reformed by the ministers, particularly Peter du Moulin, minister of Charenton, in answer to the buffooneries inserted in his book;" (of the invocation of pastors) and two years afterwards he ventured to attack the ghost of Stephen Pasquier, in another piece, intituled, "Recherches des Recherches & autres oeuvres d'Etienne Pasquier." There cannot be given a better specimen of the peculiar strain of his satirical wit, than is furnished by the epistle dedicatory to this book. It is addressed to the late Stephen Pasquier, wherever he may be: "For," says he, "having never been able to find out your religion, I know not the route or way you took at your departure out of this life; and therefore I am forced to write to you at a venture, and to address this packet wherever you may be." This is bold and even licentious, for a Jesuit. Dean Swift, with a similar turn of wit, writing to lord Peterborough, then general in Spain, observes, that his lordship was so very volatile, and so often shifted places, that he could not so properly be said to write to him, as to write at him [A].

Garasse the next year 1628, published "*La Doctrine curieuse des beaux Esprits de ce temps, &c.*" The curious doctrine of the wits, or pretenders to wit, of this age, containing several maxims pernicious to the state of religion and good manners, refuted and overthrown [B]." He took occasion, in several places of this work, to throw out rough and abusive raillery upon Pasquier; and went on in the same strain, in a third production, printed in 1625 [C]. The sons of Pasquier were at last provoked beyond all patience, to see the names of their father so irreverently disturbed. Resolving to revenge his memory, and to pay our author in his own coin, they published a treatise, wherein Garasse was thus accosted; having recounted the words of his dedication just mentioned; "This," say they, in the singular number," has made me use the same freedom with you, and forced me to address this packet to you, in what place soever you may be. For, not knowing whether you may be at the service tree, which you call a tavern of honour, and where you confess you have had many a good meal free-cost; or at the town of Clomar, in the suburbs of St. Germain, where your name is written in such fair characters, on all the mantle trees of the chimnies; or in some other place of the same kind; I am constrained to send you this book at a venture, and to direct it to you in what place soever you be."

[A] Swift's Letters, in Pope's Works, which more hereafter.  
vol. IX.

[C] This is a thick 4to, containing

[B] In his apology against Ogier, of 1025 pages.

It is true, these are the words of an enemy, and of an enemy too peculiarly inflamed; so much however, seems, without any injustice to be inferred, that in general the free course of his life ran parallel to that of his wit, which he had indulged to such a height in his "*Doctrine curieuse*," that notwithstanding the specious title against Atheists and Atheistical libertines prefixed by the author, a very different one was bestowed upon it by others, who distinguished it by the title of "*Atheism reduced to an art* [D]." Prior Ogier in particular, having observed that our author was better qualified for a satirical poet or a merry Andrew [E], than for a catholic doctor, exclaimed against the whole order, for making choice of such a champion. This was made public the same year; and in the following, our author issued a defence, entitled, "*Apologie de F. Garasse, &c.*" To this the prior immediately prepared for a reply; but here the fraternity stepped in, and procured such mediators as found means to end the dispute in an amicable way. The Jesuit prevented his antagonist by a letter full of civilities, which was answered in the same way by the prior, and care was taken to let the public see those letters, as soon as they were written, in 1624 [F]. By the same method our author was also reconciled to Balzac, with whose character he had made free, having provided a seat for him among the atheists of the times.

The "*Doctrine curieuse*," carried the strongest marks of a most busy and active temper; vivacity was the characteristic of the author, and he had no sooner escaped the difficulties which that treatise brought upon him, but he plunged into another, of a much more threatening aspect. This was created by a book he published in 1625, under the title of "*La Somme Theologique des verites capitales de la religion Chretienne*." It was this book which first excited the war between the Jansenists and the Jesuits, and in the following manner. The abbot of St. Cyran, observing in Garasse's book a prodigious number of falsifications of scripture and the fathers, besides many heretical and impious opinions, thought the honour of the church required a refutation of them. Accordingly he wrote an answer at large, in four parts. But while the first part was in the press, the noise it every where made occasioned Garasse's book to be more carefully examined. March 2, 1626, the rector of the Sorbonne declared before that society, that he had received several complaints of it; and, proposing to have it examined, a committee was appointed for that purpose, who should give their

[D] This is observed by Naudé.

[E] He alludes to Garasse's assuming the name of Andrew Schioppius. The title of the book is "*Jugement et Censure du Livre de la doctrine curieuse de*

François Garasse."

[F] In favour of Garasse they bore this aptful title, "*Literæ a D Ogier & hujus ad illum de sua cum Ecclesia reconciliatione.*"

opinion of it on the 2d of May following. This matter alarming Garasse, he presently after this appointment published at Paris, "L'abus decouverte, &c." In this piece he drew up a list of 111 propositions; the most easy to maintain that he could find, and having composed a censure of them, which he pretended was that of the abbot St. Cyran, he refuted that answer with ease. This coming to the hands of St. Cyran, March 16, he wrote some notes upon it the same day, which were printed with the title of "A refutation of the pretended abuse, and discovery of the true ignorance and vanity of Father Francis Garasse:" and the committee of the Sorbonne made their report on the day appointed. But some persons who approved the book desired more time, and that the propositions censured might be communicated to them. This was granted; and on the first of July, attempting partly to defend, and partly to explain it, they found themselves under a necessity of confessing, that there were some passages in it which could not be excused; and that F. Garasse had promised to correct them, without performing his promise. Hereupon, the doctors agreeing that the book ought to be censured, the censure was accordingly passed Sept. 1, and immediately published, with the title of "Censurâ S. Facultatis Theologicæ, &c." The censure of the sacred Faculty of the clergy at Paris, upon a book entitled, Theological Summary of F. Francis Garasse." The sentence was to this effect, that the summary contained several heretical, erroneous, scandalous, and rash propositions; several falsifications of passages of Scripture, and of the Holy Fathers, falsely cited, and wrested from their true sense; and an infinite number of expressions unfit to be written or read by Christians and Divines.

This sentence was perfectly agreeable to the abbot of St. Cyran's critique, which, after many hindrances raised by the Jesuits, came out the same year, entitled, "A Collection of the faults and capital falsities contained in the Theological Summary of F. Francis Garasse [G]." In answer to which, our author wrote, "Avis touchant la refutation, &c. Advice concerning the refutation of the Theological Summary of F. Garasse." This came out also before the end of the year, and concluded the dispute between the two combatants in particular. But the two orders of Jesuits and Jansenists in general, of whom these were respectively the champions, grew, from the consequences of it, into such an implacable hatred and animosity against each other, as seemed not to be extinguishable but with that religion which they both professed.

[G] He intended four volumes, but the two first only were printed, and an abridgement of the fourth; his name is not in the title-page, and in the privilege prefixed, he assumes the name of Alexandre

de l'Excluisse. Bayle recommends it as one of the most useful books a man can read, especially if he designs to set up for an author who argues from authorities, allusions, comparisons, &c. &c.

With respect to Garasse, the Jesuits used some kind of prudence. They did not obstinately persist in supporting him, but banished him to one of their houses at a great distance from Paris, where he was heard of no more. This punishment, to a man of his ambitious and busy temper, was worse than death. Accordingly, as if weary of such a life, when the plague raged violently in Poitiers in 1631, he asked earnestly of his superiors to attend those that were seized with it: leave was granted, and in that charitable office, catching the contagion, he died among the infected persons in the hospital, on the 14th of June that year. He is styled by Bp. Warburton, in his "Commentary on the Essay on Man," an eminent casuist.

GARCILASSO, or Garcias Lasso de la Vega, a celebrated Spanish poet, was born of a noble family at Toledo in 1500. His father was a counsellor of state to Ferdinand and Isabella, and employed by them on several important negotiations, particularly in an embassy to pope Alexander VI. Garcilasso was educated near the emperor Charles V. who had a particular regard for him, and took him with him in his military expeditions, where he became as renowned for his courage, as for his poetry. He accompanied that emperor into Germany, Africa, and Provence; and it was in this last expedition that he commanded a battalion, when he received a wound, of which he died at Nice about three weeks after, in his 36th year. The wound was made by a stone thrown by a countryman from a turret, and falling upon his head. The Spanish poetry was greatly obliged to Garcilasso, not only for extending its bounds, but also for introducing new beauties into it. He had strong natural talents for poetry; and he did not fail to improve them by culture, studying the best poets ancient and modern. His poems are full of fire; have a nobleness and majesty without affectation; and, what is somewhat singular, there is in them a great deal of ease, united with much subtilty. Paul Jovius has not scrupled to say, that his odes have all the sweetness of Horace. The learned grammarian Sanctius has written commentaries upon all his works; has pointed out his imitations of the ancients; and illustrated him every where with very learned and curious notes. They were all printed at Naples in 1664, with this title, "*Garcilasso de la Vega Obras Poéticas con annotationes de Franc. Sanchez*," in 8vo. We must not confound this poet with another person of the same name, a native of Cusco, who wrote in Spanish the History of Florida, and that of Peru and the Incas.

GARDINER (STEPHEN), bishop of Winchester, and chancellor of England, was the illegitimate son of Dr. Lionel Woodvill or Wydvile, dean of Exeter, and bishop of Salisbury, brother to Elizabeth, queen consort to Edward IV. He

was born in 1483, at Bury St. Edmonds in Suffolk, and took his name from his reputed father [H], whom his mother married, though in a menial situation, to conceal the incontinence of the bishop. After a proper education at school, he was sent to Trinity-hall in Cambridge; where pursuing his studies with diligence, he soon obtained reputation by the quickness of his parts, and was particularly distinguished for his elegance in writing and speaking Latin, as well as for his uncommon skill in the Greek language[1]. In the former he made Cicero his pattern, and became so absolute a master of his style, as to be charged with affectation in that respect. With these attainments in classical learning, he applied himself to the civil and canon law; and took his doctor's degree in the first of these, in 1520, in the latter, the following year; and, it is said, was the same year elected master of his college.

But his views were far from being confined to the university. He had some time before been taken into the family of the duke of Norfolk, and thence into that of cardinal Wolsey, who made him his secretary. This post he now held, and it proved the foundation of his rise at court. The cardinal having projected the treaty of alliance with Francis I. in 1525, employed his secretary to draw up the plan, and the king coming to his house at More-Park in Hertfordshire, found Gardiner busy at this work. He looked at it, liked the performance extremely well, the performer's conversation better, and his fertility in the invention of expedients best of all: and from this time Gardiner was admitted into the secret of affairs, and entirely confided in, both by the king and his first minister. He received a public mark of that confidence in 1527, when he was sent to Rome, in order to negotiate the arduous business of Henry's divorce from queen Katharine. Edward Fox, provost of King's-college in Cambridge, went with him on this embassy; but Gardiner was the chief, being esteemed the best civilian in England at this time; and having been admitted into the king's cabinet council for this affair, he is styled, in the cardinal's credential letters to the pope, "primary secretary of the most secret counsels." He was now in such favour with the cardinal, that, in these very letters, he called Gardiner the half of himself, "Dimidium fui," than whom none was dearer to him. He

[H] Viz. Gardiner: but this was not done till after he became bishop of Winchester, when he also assumed the arms of the Gardiners of Glemsford in Suffolk, with a distinction of a border; and at last they were impaled with the arms of the see of Winchester without the distinction. Strype's Memorials, Vol. III. Before that time he usually went by the name of

Stephens.

[1] Leland compliments him on this account in a poem addressed to him by the name of Stephen Gardiner, in the close of which he foretels him, that his brow would be honoured with a mitre; a proof that his surname was at least given him by others before he was a bishop. Leland's Encom. Illustr. Viror. p. 49.

wrote that Gardiner should unlock his [the cardinal's] breast to the pope; who, in hearing him speak, he might think he heard the cardinal himself. The successful issue of this embassy in obtaining a new commission, directed to the cardinals Wolsey and Campejus, as well as Gardiner's address in the negociation, may be seen in the general histories of England. We shall only notice one particular not mentioned there, which is his success in disposing Campejus to make a tour to England. This requiring some extraordinary management, Gardiner took it upon himself; and having put every thing requisite to set the affair in a proper light at home, into the hands of his colleague Fox, dispatched him to carry the account to the king, who joined with Anne Boleyn, in applauding [κ] the ingenuity, intrepidity, and industry, of the new minister.

But the loudest in his praises was the cardinal, in whose private business Gardiner had reconciled the pope to the endowment of his two colleges at Oxford and Ipswich [L], out of the revenues of the dissolved lesser monasteries. This added to the rest, made such an impression upon the cardinal's mind, that crying out, "O inestimable treasure and jewel of this realm!" he desired Fox to remark those words, and insert them in his letter. There was still another instance of Gardiner's abilities and attachment to Wolsey, which had its share in forcing out this burst of admiration. During the course of this embassy, his holiness falling dangerously ill, the cardinal set all his engines to work, to secure the keys provisionally to himself, in case of a new election. We need not mention with how much fondness he fixed his eyes upon the papal chair, so much that the suffrages of one-third part of the cardinals were procured for him. He dispatched orders immediately to provide, that those cardinals should be withdrawn to a place of safety, and should there declare him pope, though the majority should appear against him: assuring his own party, that they should be vigorously sustained by king Henry and his allies. The business, however, came to nothing, by the recovery of Clement VII: but the pains taken in it by the cardinal's agents, among whom Gardiner had at least an equal share, could not fail to be highly pleasing to him. In the even', indeed, the king had most reason to be satisfied with his minister, who gave his opinion that all solicitations at Rome would be lost time; the pope, in his judgment, being immovable in the resolution to do nothing himself; though he might not impro-

[x] There is a letter from this lady to our negotiator in the Paper-office supposed to be written on this occasion, which begins, "Mr. Stephens, I thank you for my letter, wherein I perceive the willing and faithful mind you have to do me pleasure,

&c." See the whole in Biog. Brit.

[L] Gardiner and Fox were the persons on whom the cardinal chiefly relied for laying the plan of these magnificent foundations. Strype.

bably be brought to confirm such a sentence as his majesty could draw from the legates [M]. Henry, fully persuaded in the issue of the sincerity and judgment of this advice, recalled Gardiner, resolving to make use of his abilities in managing the legantine court [N].

During his residence at Rome, he had, among other things, obtained some favours at that court for bishop Nix of Norwich, who, on his return, rewarded him with the archdeaconry of Norfolk in 1529; and this probably was the first preferment he obtained in the church. In reality, it must be owned that his merit as a divine did not entitle him to any extraordinary expectations that way. As he made his first entrance into business in a civil capacity, so he continued to exercise and improve his talents in state affairs, which gave him an opportunity of rendering himself useful, and in a manner necessary to the king; who soon after his arrival, took him from Wolsey, and declared him secretary of state. Thus introduced into the ministry at home, besides the ordinary business of his office, and the large share he is said to have had in the administration of affairs in general, he was particularly advised with by the king, in that point which lay nearest to his heart; and when cardinal Campejus declared that the cause of the divorce was evoked to Rome, Gardiner, in conjunction with Fox the almoner, found out Cranmer, and, discovering his opinion, introduced him to his majesty, whom they thus enabled to extricate himself out of a difficulty, then considered as insuperable.

As this step proved the ruin of Wolsey, in his distress he applied to his old servant the secretary, who, on this occasion, gave an eminent proof of his gratitude, in soliciting his pardon; which was followed in three days by his restoration to his archbishopric, and 6000*l.* sent him, besides plate and furniture for his house and chapel. This old servant also, at the cardinal's recommendation in 1530, introduced the provost of Beverly to the king, who received him graciously, and shewed him that he was his good and gracious lord, and admitted and accepted him as his orator and scholar. These were matters of easy management. But the year had not expired, when the king's service called the secretary to a task of another nature, which was to manage the university of Cambridge, so as to procure their declaration in favour of his majesty's cause, after Cranmer's book should appear in support of it. In this most difficult point his old colleague Fox was joined with him; and they spared no pains, address, or artifice in accomplishing it.

[M] The whole letter is inserted in the *Biog. Brit.* as an instance of Gardiner's elegant style in English, above others written at the same time, or even later.

[N] The king did not suffer the proceedings to be begun before the cardinals' till Gardiner's return. Burnet's *Hist. of Reform.* Vol. II.

To make amends for such an unreserved compliance with the royal will, a door was presently opened in the church, through which, by one single step, (the archdeaconry of Leicester, into which he was installed in the spring of 1531,) Gardiner advanced to the rich see of Winchester, and was there consecrated the November [O] following. He, consequently, assisted in the court when the sentence, declaring Katharine's marriage null and void, was passed by Cranmer, May 22, 1533. The same year he went ambassador to the French king at Marseilles, to discover the designs of the pope and that monarch in their interview, of which Henry was very suspicious; and upon his return home, being called, as other bishops were, to acknowledge and defend the king's supremacy, he readily complied, and published his defence for it, with this title, "*De vera Obedientia.*" His conduct was very uniform in this point, as well as in that of the divorce and the subsequent marriage, and he acquired great reputation by his writings in defence of them.

In 1535, Cranmer visiting the see of Winchester, in virtue of his metropolitan power, Gardiner disputed that power with great warmth. Some time afterwards, he resumed his embassy to France, where he procured the removal of Pole, (then dean of Exeter, afterwards cardinal) out of the French dominions; having represented him as his master's bitter enemy; and this was the original root of that disagreement between them, which in time became public. Before his return this second time, being applied to by Cromwell for his opinion about a religious league with the protestant princes of Germany, he declared himself against it; and advised a political alliance, which he judged would last longer, as well as answer the king's ends better, if strengthened by subsidies. In 1538, he was sent ambassador to the German diet at Ratisbon, where he incurred the suspicion of holding a secret correspondence with the pope. Whatever truth there may be in this charge, it is certain that Lambert this year was brought to the stake by his instigation, for denying the real presence in the sacrament. This instance of a sanguinary temper was then shown, before the statute of the six articles was enacted; a law on which many were put to death, and which he undeniably framed and promoted. This act passed in 1540; and the first person condemned by it, and burnt in Smithfield, the same year, was Robert Barnes, who at his death declared his suspicion of Gardiner's having a hand in it [P]. Upon the death of Cromwell, his rival long in the king's favour,

[O] Registr. Cantuar. He had resigned the archdeaconry of Leicester in the end of September, and been incorporated LL. D. at Oxford, October preceding. Athen. Oxon. Vol. I. col. 158.

[P] His words at the stake were, that he forgave the world in general, and the bishop of Winchester in particular, if he had any hand in his death; which implying a doubt, Bayle, preposterously enough, infers

favour, the university of Cambridge, where he still held his mastership of Trinity-hall; chose him their vice-chancellor; and in return he shewed his sense of it, by an assiduity in his office among them, and a warm zeal to assist them on all occasions with his interest at court; which, as long as the sunshine of any signal service lasted, was very good. But in this, his case, like other courtiers, was subject to the sudden vicissitudes of light and shade, which so remarkably chequered the series of that reign; and this minister was no more excepted than his fellows, from complying with those conditions of ministerial greatness, which were indispensable as long as Henry sat at the helm: and, though he tells us himself that, after the king had let him into the secret, that he could look sour and talk roughly, without meaning much harm, he ever after bore those sallies with much less anxiety, and could stand a royal rattling pretty well [Q]; yet this was only sometimes, and on some occasions. For upon others, we find him submitting to very disagreeable supplications and expressions of deep humility, and great sense of his failings, directly contrary to the convictions of his own conscience and understanding. Of this we have the following remarkable instance.

The bishop had for his secretary a relation of his own name, Gardiner, who, in some conferences with Fryth the martyr, had acquitted himself so well that they were judged fit for the public view [R]. This young clergyman was much in his master's favour, yet he fell under a prosecution upon the act of supremacy; and being very obstinate, was executed as a traitor March 7, 1544. This was made an engine against the bishop by his enemies, who whispered the king that he was very likely of his secretary's opinion, notwithstanding all he had written; and that if he was once in the Tower, matter enough would come out against him. On this suggestion, his majesty consented to his proposed imprisonment. But the bishop being informed of it in time, repaired immediately to court; confessed all that his majesty had charged him with, whatever it was; and thus, by complying with the king's humour, and shewing the deepest concern for real or pretended failings, obtained full pardon, to the great mortification of his enemies.

infers Gardiner's innocence of this man's blood. See his Dict. in Barnes (Robert).

[Q] This secret Henry acquainted him with on the following occasion: Our doctor had been joined with the earl of Wiltshire, his relation by blood, in some affair of consequence, which had not been managed to the king's satisfaction, upon which he treated Gardiner in the presence of the earl with such a storm of words as quite confounded him; but before they parted,

the king took him into his chamber, and told him, that he was indeed very angry, yet not particularly with him, though he had used him so, because he could not take quite so much liberty with the earl. See his Letter to Somerset in Fox's Acts and Monuments, and in Biog. Brit.

[R] The title of this piece is, "A Letter of a young Gentleman named master German Gardiner, wherein Men may see the Demeanour and Heresy of John Fryth, lately burnt, &c."

All his sagacity, subtlety, and contrivance, however, were not sufficient to save him from a cloud, which shewed itself in the close of this reign; a change which might be attributed to the unsteadiness of the master, were there not facts sufficient to throw the imputation in some measure upon the servant. Certain it is, though upon what particular provocation is not known, that he engaged deeply in a plot against the life of Cranmer; which being discovered and dispersed by the king, his majesty, fully satisfied of the archbishop's innocence, left all his enemies, and among the rest Gardiner, to his mercy. The malice, though forgiven by Cranmer, cannot be supposed to be forgotten by Henry. But this did not hinder him from making use of this willing servant, against his last queen, Katharine Parr. That lady, as well as her preceding partners of the royal bed, falling under her consort's distaste, he presently thought of a prosecution for heresy; upon which occasion he singled out Gardiner, whose inclinations that way were well known, as a proper person for his purpose to consult with. Accordingly the minister listened to his master's suspicions, improved his jealousies, and cast the whole into the form of articles; which being signed by the king, it was agreed to send Katharine to the Tower. But she had the good fortune and address to divert the storm from breaking upon her head, and to throw some part of it upon her persecutors. The paper of the articles, being entrusted to chancellor Wriothesly, was dropt out of his bosom, and carried to her: and she, with the help of this discovery to her royal consort, found charms enough left to dispel his suspicions: the result whereof was, severe reproaches to the chancellor, and a rooted displeasure to the bishop, insomuch that the king would never see his face afterwards. His behaviour to him corresponded with that resentment. In the draught of his majesty's will, before his departure on his last expedition to France, the bishop's name was inserted among his executors and counsellors to prince Edward. But after this, when the will came to be drawn afresh, he was left out; and though sir Anthony Brown moved the king twice, to put his name as before into it, yet the motion was rejected, with this remark, that "if he [Gardiner] was one, he would trouble them all, and they should never be able to rule him." Besides this, when the king saw him once with some of the privy-counsellors, he shewed his dislike, and asked his business, which was, to acquaint his majesty with a benevolence granted by the clergy: the king called him immediately to deliver his message, and having received it, went away. Burnet assigns Gardiner's known attachment to the Norfolk family, for the cause of this disgrace[s]: but whatever

was the cause, or whatever usage he met with on other occasions, this justice is undeniably due to him, that he ever shewed a high respect to his master's memory, and always spoke and wrote of him with much deference; whether out of policy or gratitude, or a mixture of both, let others judge.

In this unhinged situation he stood, when Edward VI. ascended the throne; and his behaviour under the son more than justified the father's censure upon the unruliness of his temper. Being prevented from disturbing the council within doors, he opposed all their measures without. The Reformation was the great object of this reign; and that, as planned by Cranmer, he could not by any condescension of the archbishop, be brought to approve, or even to acquiesce in. He condemned the diligence in bringing it on as too hasty, which would cause a miscarriage; observing, that under a minority, all should be kept quiet, and for that reason no alterations attempted; and this served him also for a ground to oppose the war with Scotland, as too hazardous and expensive. From the same principle, he no sooner heard of the intended royal visitation, than he raised objections to it: he both questioned its legality, and censured its imprudence as an innovation; alledging that it would tend to weaken the prerogative as assumed by Henry, in the eyes of the meanest, when they saw all done by the king's power as supreme head of the church, (on the due use of which all reformation must depend) while he was a child, and could know nothing at all, and the protector, being absent, not much more. These, however, were words only, and he did not stop there: for when the homilies and injunctions for that visitation were published, he insisted, on the perusal of them, that he could not comply with them, though at the expence of losing his bishopric; pretending, that all their proceedings were framed against the law both of God and the king, of the danger of which, he said, he was well apprized.

Upon his coming to London, he was called before the council, Sept. 25, 1547; and there refusing to promise either to receive the homilies, or pay obedience to the visitors, if they came into his diocese, he was committed close prisoner to the Fleet. Some days after, he was sent for to the deanery of St. Paul's, by Cranmer, who, with other bishops, discoursed in defence of the homily upon justification; which he had censured, as excluding charity from any share in obtaining it. The archbishop proceeded to apologize for Erasmus's "Paraphrase on the New Testament," as the best extant; which, being ordered by the injunctions to be set up in all churches, had been objected to by Gardiner. His grace, seeing no hopes from arguments, which made no impression, let fall some words of bringing him into the privy-council, in case of his concurrence with them; but that

that too having no effect, he was remanded to the Fleet, where he continued till the parliament broke up, Dec. 24, and then was set at liberty by the general act of amnesty, usually passed on the accession of a prince to the throne. He was never charged with any offence judicially, every thing being done in virtue of that extent of prerogative which had been assumed by Henry VIII. and this was thought necessary for mortifying the prelate's haughty temper, as well as to vindicate their proceedings from the contempt he had shewn them.

After his discharge, he went to his diocese; and, though he opposed, as much as in him lay, the new establishment in its first proposal, yet now it was settled by act of parliament, he knew how to conform; which he not only did himself, but took care that others should do the same. Yet he no sooner returned to town, than he received an order, which brought him again before the council; where after some rough treatment, he was directed not to stir from his house, till he went to give satisfaction in a sermon, to be preached before the king and court in a public audience; for the matter of which he was directed both what he should, and what he should not say, by sir William Cecil. He did not refuse to preach, which was done on St. Peter's day; but so contrarily to the purpose required [T], that he was sent to the Tower the next day, June 30, 1548, where he was kept close prisoner for a year.

But his affairs soon after put on a more pleasing countenance. When the protector's fall was projected, Gardiner was deemed a necessary implement for the purpose; his head and hand were both employed for bringing it about, and the original draught of the articles was made by him. Upon this change in the council, he had such assurances of his liberty, and entertained so great hopes of it, that it is said he provided a new suit of cloaths in order to keep that festival; but in this he flattered himself too much. The change in public affairs by the deposing of Somerset, brought no change of the bishop's private state. On the contrary, his first application for a discharge was treated with contempt by the council, who laughing said, "the bishop had a pleasant head;" for reward of which, they gave him leave to remain five or six weeks longer in prison, without any notice taken to him of his message. Nor did the lords shew any regard to his next address: and he had been almost two years in the Tower, when the protector, restored to that high office, went with others, by virtue of an order of council, June 9, 1550, to confer with him in that place. In this conference they pro-

[T] His text was Matthew viii. 15. whence he took occasion, in acknowledging the king's supremacy, to deny that of his council, whom he treated very contempt-

tuously. The MS. is extant in Benet-college library at Cambridge. Tanner's Bibl. Brit. Hibern. p. 309.

posed to release him upon his submission for what was past, and promise of obedience for the future, if he would also subscribe the new settlement in religion, with the king's complete power and supremacy, though under age, and the abrogation of the six articles. He consented to, and actually subscribed, all the conditions except the first, which he refused, insisting on his innocence. The lords used him with great kindness, and encouraged him to hope his troubles should be quickly ended; whereupon, seeing also the protector among them, he flattered himself with the hopes of being released in two days, and in that confidence actually made his farewell feast. But the contempt he had at first shewn to the council, being still avowed by his refusing to make a submission now, was not so readily overlooked. On the contrary, this first visit was followed by several others of the like tenor; which meeting with the same refusal, at length, the lords Herbert, Petre, and bishop Ridley, brought him new articles, wherein the required acknowledgement, being made more general, runs thus: "That he had been suspected of not approving the king's proceedings, and being appointed to preach had not done it as he ought to have done, and so deserved the king's displeasure, for which he was sorry; but now the other articles being enlarged were, besides the king's supremacy, the suppression of abbeys and chantries, pilgrimages, masses, and images, adoring the sacrament, communion in both kinds, abolishing the old books, and bringing in the new book of service, with that for ordaining priests and bishops, the completeness of the Scripture, and the use of it in the vulgar tongue, the lawfulness of clergymen's marriage, and for Erasmus's Paraphrase, that it had been on good considerations ordered to be set up in churches." These being read, he insisted first to be released from his imprisonment, and said that he would then freely give his answer, such as he would stand by, and suffer if he did amiss; but he would trouble himself with no more articles while he was detained in prison, since he desired not to be delivered out of his imprisonment in the way of mercy but of justice. July 19, he was brought before the council, who having told him that they sat by a special commission to judge him, asked whether he would subscribe these last articles or no? which he answering in the negative, his bishopric was sequestered, and he required to conform in three months on pain of deprivation. Hereupon the liberty he had before of walking in some open galleries, when the duke of Norfolk was not in them, was taken from him, and he was again shut up in his chamber. At the expiration of the limited time, the bishop still keeping his resolution, was deprived for disobedience and contempt, by a court of delegates wherein Cranmer presided, after a trial which lasted from Dec. 15, to Feb.

Feb. 14 following, in 24 sessions. He appealed from the delegates to the king; but no notice was taken of it, the court being known to be final and unappealable.

In the course of the proceedings, Gardiner all along behaved himself contemptuously toward the judges, and particularly called them Sacramentarians and Heretics; on which account he was ordered to be removed to a meaner lodging in the Tower; to be attended by one servant only, of the lieutenant's appointment; to have his books and papers taken from him; to be denied pen, ink, or paper; and nobody suffered to visit him. However, as he continued a close prisoner here during the rest of Edward's reign, the severity of this order was afterwards mitigated; as appears from various pieces written in this confinement[u]. He is said to have kept up his spirits very well; and it is not improbable, that he foresaw the great alteration in affairs which was speedily to take place. The first dawning of this began to appear on the demise of king Edward. For, notwithstanding the faint struggle in favour of Jane Gray, Mary's succession was visible enough; and accordingly she was publicly proclaimed queen July 19, 1553. On Aug. 3, she made her solemn entry into the Tower, when Gardiner, in the name of himself and his fellow-prisoners, the duke of Norfolk, dukes of Somerset, lord Courtney, and others of high rank, made a congratulatory speech to her majesty, who gave them all their liberty. The spokesman took his seat in council the same day, and on the 8th performed the obsequies for the late king in the queen's presence. On the 9th he went to Winchester-house in Southwark, after a confinement of somewhat more than five years; and was declared chancellor of England on the 23d. He had the honour of crowning the queen Oct. 1, and on the 5th, opened the first parliament in her reign. By these hasty steps Gardiner rose to the prime ministry; and was possessed at this time of more power, civil and ecclesiastical, than any English minister ever enjoyed, except his old master cardinal Wolsey. He was also re-chosen chancellor of Cambridge, and restored to the mastership of Trinity-hall there, of which, among his other preferments, he had been deprived in the former reign[x].

The great and important affairs transacted under his administration, in bringing about the change in the constitution by queen Mary, are too much the subject of general history to be related here. The part that Gardiner acted is very well known.

[u] See the list of his works at the close of this memoir.

[x] Fuller, Hist. of Cambridge, p. 48, where he ranks Gardiner among the benefactors to Trinity-hall. Upon his restoration to the chancellorship, he purged

the university thoroughly, turning out all the masters except two. However, it is certain, that seat of the Muses was saved from the flames of persecution, as long as he continued chancellor.

If not the promoter, which however is very probable, he was openly the abettor, of many cruel and sanguinary acts: whether from motives of policy, a love of persecution, or an abject and servile spirit [Y], imputed to him by Burnet, we cannot determine; very probably from a mixture of all. From the arrival of cardinal Pole in England, he held only the second place in affairs relating to the church; but in matters of civil government, his influence was as great as before, and continued without the least diminution to the last. By his advice, a parliament was summoned to meet in Oct. 1555. As he was always a guardian of the revenues of the ecclesiastics, both regular and secular, so he had at this time projected some additional security for church and abbey lands. He opened the session with a well-judged speech, Oct. 21, and was there again on the 23d, which was the last time of his appearing in that assembly. He fell ill soon after, and died Nov. 12, aged 72. His death was occasioned probably by the gout [Z]; the lower parts of his body, however, being mortified, and smelling offensively, occasion was hence taken, according to the ordinary working of superstition, to turn the manner of his death into a judgement [A]. His funeral was performed with all the solemn pomp with which persons of the first rank were conducted to the grave in those times.

His character, as a minister, is to be drawn from the general histories; as a private man, he was learned himself, and a lover of learning in others [B]: of a generous and liberal disposition; kept a good house; and brought up several young gentlemen, some of whom became afterwards statesmen, peers, privy-counsellors, secretaries of state, and chancellors. On the other hand, he had a large portion of haughtiness, boundless ambition, and deep dissimulation. As to his religion, it has been observed, that he was more a protestant than a papist; which may perhaps be allowed, if the word papist be applied to the pope only, and his authority, which he always as a statesman

[Y] Yet surely his firmness in refusing submission, in the former reign, confutes that accusation.

[Z] Godwin de Præsul. Parker's Antiq. But Fuller ascribes it to a consumption. Church Hist. cent. xvi. p. 17.

[A] See Holingshed, ubi supra: and Strype's Memorials, vol. iii. p. 200, 201, 270.

[B] Of this the two following instances deserve particular mention; Thomas Smith, who had been secretary to Edw. VI. was permitted by Gardiner to live in Mary's days, in a state of privacy, unmolested, and with a pension of 100l. a year for his

better support, though he had a good estate of his own. English Baronetage, vol. iii. p. 538. Roger Ascham, another secretary to the same prince of the Latin tongue, was continued in his office, and his salary increased by this prelate's favour; which he fully repaid, by those elegant epistles to him, that are extant in his works. Life of Sir Thomas Smith, p. 65, and Strype's Memorials, vol. iii. p. 65, who makes this remark upon it: "Thus lived two excellent protestants, under the wings, as it were, of the sworn enemy and destroyer of protestants."

disapproved:

disapproved: and indeed he plainly looked on religion as an engine of state, and made use of it as such. On this principle, he was very watchful to preserve and to increase the revenues of the church in general, and those of his own rich diocese in particular; being well apprised of the truth of that political maxim, that dominion is linked close to property. Burnet tells us, that at his death he expressed great remorse for his former life, often repeating these words, "Erravi cum Petro, sed non flevi cum Petro:" I have erred with Peter, but not wept with him.

He wrote several books, besides those mentioned below [c]; to which, however, if we add his letters to Smith and Cheke upon the pronunciation of the Greek language, with his order or rescript, as chancellor of the university on that subject [d], we shall have the most material of his compositions; a complete list whereof may be seen in Tanner's *Bibl. Britannico-Hibernica*, p. 308, 309.

GARENGEOT (RENE', JACQUES, CROISSANT DE), a French surgeon of eminence, author of some esteemed works, on subjects relating to his profession, was born at Vitri, in 1688. He was royal lecturer in surgery at Paris, and a fellow of the Royal Society in London. His knowledge was extensive, and his manual dexterity in operations celebrated. His works are, 1. "A Treatise on the Instruments of Surgery," 2 vols. 12mo, 1727. 2. "Another, on the operation for the Stone," 12mo, 1730. 3. "The Anatomy of the Viscera," 2 vols. 12mo, 1742. 4. "On the Operations of Surgery," 3 vols. 12mo, 1749. 5. "La Myotomie Humaine; the Art of dissecting the human Muscles," 2 vols. 12mo, 1750. All these are reckoned valuable. The author died at Paris in 1759.

[c] His principal works are, 1. "De vera Obedientia, 1534." 2. "Palinodia dicti libri;" when this was published is not known. 3. "A necessary doctrine of a Christian Man, set forth by the King's Majestie of England, 1543." 4. "An Explanation and Assertion of the true Catholic Faith, touching the most blessed Sacrament of the Altar, &c. 1551." 5. "Confutatio Cavillationum quibus sacrosanctum Eucharistiæ sacramentum ab impiis Capernaitis impeti solet, 1551." This he composed while a prisoner in the Tower: he managed this controversy against Peter Martyr, and others, who espoused Cranmer. After the accession of queen Mary, he wrote replies in his own defence, against the abuses of Turner, Bonet, and other Protestant exiles.

[d] Some of these letters are still extant in Benet-college library at Cambridge.

The controversy made a great noise in its time, but was not much known afterwards; till that elegant account of it appeared in public, which is given by Baker in his "Reflections on Learning," p. 28, 29. who observes, that our chancellor assumed a power, that Cæsar never exercised, of giving laws to words. However, he allows that, though the controversy was managed with much warmth on each side, yet a man would wonder to see so much learning shewn on so dry a subject. Du Fresne was at a loss where the victory lay; but Roger Ascham, with a courtly address declares, that though the knights shew themselves better critics, yet Gardiner's letters manifest a superior genius; and were chiefly liable to censure, from his entering further into a dispute of this kind, than was necessary for a person of his dignity.

GARLANDE (JEAN DE), a grammarian, a native of Garlande en Brie in Normandy. As he came into England soon after the Conquest, some authors have supposed him an Englishman. He was not dead in 1081. His works have not all been printed; but among those that have, these are most remarkable: 1. "A Poem on the contempt of the World," falsely attributed to St. Bernard; 4to, Lyons, 1489. 2. Another poem, entitled, "Floretus, or, Liber Floreti;" on the Doctrines of Faith, and almost the whole circle of Christian Morality. 3. A Treatise on "Synonimes," and another on "Equivoques," or ambiguous terms, 4to, Paris, 1494. 4. A Poem in rhymed verses, entitled, "Facetus," on the duties of Man towards God, his Neighbour, and himself, 4to, Cologne, 1520; the three poems are often printed together. 5. "Dictionarium artis Alchymiaë," cum ejusdem artis compendio, 8vo, Basle, 1571.

GARNET (HENRY), a person memorable in English history for having been privy to, and aiding in, the celebrated conspiracy called "The Gunpowder Plot," was born in England, and bred at Winchester school; whence he went to Rome, and took the Jesuit's habit in 1575. He returned to England in 1586, as provincial of his order; although it was made treason the year before, for any Romish priest to come into the queen's dominions. Here, under a pretence of establishing the Catholic faith, he laboured incessantly to raise some disturbance, in order to bring about a revolution; and with this view held a secret correspondence with the king of Spain, whom he solicited to project an expedition against his country. This scheme not proceeding so fast as he would have it, he availed himself of the wretched zeal of some papists, who applied to him, as head of their order, to resolve this case of conscience; namely, "Whether, for the sake of promoting the Catholic religion, it might be permitted, should necessity so require, to involve the innocent in the same destruction with the guilty?" to which this righteous casuist replied without hesitating, that, "if the guilty should constitute the greater number, it might." This impious determination gave the first motion to that horrible conspiracy, which was to have destroyed at one stroke the king, the royal family, and both houses of parliament: for the popish traitors proceeded upon this principle, when they concerted the dire project of blowing them up by gunpowder. But this plot being providentially discovered, Garnet was sent to the Tower; was afterwards tried, condemned to be hanged for high-treason, and executed at the west-end of St. Paul's, May 3, 1606. He owned the crime for which he suffered, yet has been placed by the Jesuits among their noble army of martyrs. He was probably an enthusiast, and considered his death as a martyrdom;

dom; for he is said to have gone to execution with fortitude, and even with joy.

GARNIER (ROBERT), a French tragic poet, was born at Ferté Bernard in the province of Maine, in 1534. He was designed for the law, which he studied some time at Toulouse; but afterwards quitted it for poetry, in which he succeeded so well, that he was deemed by his contemporaries not inferior to Sophocles or Euripides. Thuanus says, that Ronfard himself placed nobody above Garnier in this respect: what Ronfard says, however, is no more than that he greatly improved the French drama.

Par toi, Garnier, la scène des François,  
Se change en or, qui n'étoit que de bois.

And it is certain, that his tragedies were read with vast pleasure by all sorts of persons, and held in the highest estimation. The reason was, they had no better to read: for, upon the introduction of a better taste, they gradually fell into disesteem, and now only serve to shew, that France, like other nations, has been capable of admiring very indifferent poets. Besides tragedies, he wrote songs, elegies, epistles, eclogues, &c. of no better stamp. He died in 1590, after having been more fortunate than even good poets usually are, by obtaining several considerable posts. Seneca the tragedian, was Garnier's model, which single circumstance may easily give the learned reader an idea of his taste and manner. His dramatic works were printed collectively at Lyons, in one volume, 12mo, 1597, and reprinted at Paris in 1607.

GARNIER (JOHN), a Jesuit; professor of classical learning, philosophy, and rhetoric; was born at Paris in 1612, and died at Bologna in 1681, in a deputation to Rome from his order. His principal works are, 1. An edition of "Mercator," folio, 1673. 2. An edition of the "Liberat," in 8vo, Paris, 1675, with learned notes. 3. An edition of the "Liber diurnus," or Journal of the Popes, with historical notes, and very curious dissertations, 4to, 1680. 4. "The Supplement to the Works of Theodoret," 4to, 1685. 5. "Systema Bibliothecæ Collegii Parisiensis, societatis Jesu," 4to, Paris, 1678. A very useful book to those who are employed in arranging large libraries.

GAROFALO (BENVENUTO), an Italian painter, a native of Ferrara, who after studying under indifferent masters, (probably in France) so far improved himself, by studying the works of the most eminent painters at Rome, that he became celebrated for his skill in copying the pictures of Raphael. There was at Paris a celebrated copy of the transfiguration of that master, and one or two original pictures by Garofalo. He died in 1695, at the age of 80.

GARRARD

GARRARD (MARK), an eminent painter, was born at Bruges in Flanders, in 1561. He was some time principal painter to queen Elizabeth, and afterwards to queen Anne, consort to James I. He was both a good history and portrait-painter; and some of his pieces are still extant in this country. He died at London, in 1635.

GARRICK (DAVID), an illustrious actor, was grandson of Mr. Garrick, a merchant in France, who, being a protestant, fled to England as an asylum, upon the revocation of the edict of Nantes in 1685; and son of Peter Garrick, who obtained a captain's commission in the army, and generally resided at Litchfield [E]. Peter Garrick was on a recruiting party in Hereford, when his son David was born; and, as appears by the register of All-saints in that city, baptized Feb. 20, 1716. His mother was Arabella, daughter of Mr. Clough, one of the vicars in Litchfield cathedral. At ten years of age, he was sent to the grammar-school at Litchfield; but, though remarkable for declining puerile diversions, did not apply himself with any assiduity to his books. Being sprightly and frolicsome, he had conceived an early passion for theatrical representation; and, at little more than eleven years of age, procured "The Recruiting Officer" to be acted by young gentlemen and ladies, himself performing the part of serjeant Kite. Not long after, he went on invitation to an uncle, a wine-merchant, at Lisbon; but, returning shortly to Litchfield, he was sent once more to the grammar-school, where, however, he did not make any considerable progress in learning.

About the beginning of 1735, Mr. (afterwards Dr.) Samuel Johnson, undertook to instruct some young gentlemen of Litchfield in the belles lettres; and David Garrick, then turned 18, became one of his scholars, or (to speak more properly) his friend and companion. But the master, however qualified, was not more disposed to teach, than Garrick was to learn; and, therefore, both growing weary, after a trial of six months, agreed to try their fortunes in the great metropolis. Mr. Walmfley, register of the ecclesiastical court at Litchfield, a gentleman much respected, and of considerable fortune, was Garrick's friend upon this occasion, recommended him to Mr. Colson, an eminent mathematician, to be boarded and instructed by him in mathematics, philosophy, and polite learning; with a view of being sent within some two or three years to the Temple, and bred to the law. But when Garrick arrived in London, he found that his finances would not suffice to put him under Mr. Colson, till the death of his uncle; who, about 1737, left Portugal, and died in London soon after. He left

[E] Life of Garrick, by Thomas Davies, 2 vols. 8vo.

his nephew 1000*l.* with the interest of which, he prudently embraced the means of acquiring useful knowledge under Mr. Colson. His proficiency, however, in mathematics and philosophy was not extensive; his mind was theatrically disposed; and, both father and mother living but a short time after, he gave himself up to his darling passion for acting; from which, says his historian, "nothing but his tenderness for so dear a relation as a mother had hitherto restrained him." During the short interval, however, between his mother's death and his commencing comedian, he engaged in the wine trade, with his brother Peter Garrick; and they hired vaults in Durham-yard.

When he had at length formed his final resolution, he prepared himself in earnest for that employment he so ardently loved, and in which nature designed he should so eminently excel. He was frequently in the company of the most admired actors; he obtained introductions to the managers of the theatres; he tried his talent in reciting particular and favourite portions of plays; and sometimes wrote criticisms upon the action and elocution of the players. Meanwhile, his diffidence withheld him from trying his strength at first upon a London theatre: he thought the hazard too great; and therefore commenced his noviciate in acting, with a company of players then ready to set out for Ipswich, under the direction of Mr. Giffard and Mr. Dunstall, in the summer of 1741. The first effort of his theatrical talents was exerted in Aboan, in Oroonoko; and met with applause equal to his most sanguine desires. Under the assumed name of Lyddal, he not only acted a variety of characters in plays, particularly Chamont in the Orphan, captain Brazen in the Recruiting Officer, and sir Harry Wildair; but he likewise attempted the active feats of the Harlequin. In every essay he was gratified with constant and loud applause, and Ipswich may boast of having first seen and encouraged this memorable actor.

Having thus tried his powers at Ipswich, and taken all the necessary steps for a London stage, he made his appearance at Goodman's-fields, Oct. 19, 1741, when he acted Richard III. for the first time. His acting was attended with the loudest acclamations of applause; and his fame was so quickly propagated through the town, that the more established theatres of Drury-lane and Covent-garden were deserted. The inhabitants of the most polite parts of the town were drawn after him; and Goodman's-fields were full of the splendor of St. James's and Grosvenor-square. We must not wonder, that the players were the last to admire this rising genius; who, according to this historian, (and surely he must know) "are more liable to envy and jealousy than persons of most other professions." Quin and Cibber could not conceal their uneasiness and disgust at his great success. The former, upon being told that Goodman's-fields was crowded every night

night to see the new actor, said, that "Garrick was a new religion: Whitefield was followed for a time; but they would all come to church again." Garrick, who had a quick and happy talent in pointing an epigram, gave this smart reply to Quin's bon mot:

"Pope Quin, who damns all churches but his own,  
Complains that heresy corrupts the town.  
Schism, he cries, has turn'd the nation's brain;  
But eyes will open, and to church again.  
Thou great infallible, forbear to roar;  
Thy bulls and errors are rever'd no more.  
When doctrines meet with gen'ral approbation,  
It is not heresy, but reformation."

It will not be thought strange, that the patentees of Drury-lane and Covent-garden should be alarmed at the great deficiency in the receipts of their houses, and at the crowds which constantly filled the theatre of Goodman's-fields; for Giffard, the manager there, having found his advantage from Garrick's acting, had admitted him to a full moiety of the profits; and Garrick, in consequence of his being perpetually admired, acted almost every night. Nay, to a long and fatiguing character in the play, he would frequently add another in the farce. Those patentees, therefore, united their efforts, to destroy the new-raised seat of theatrical empire, and for this purpose intended to have recourse to law. An act of parliament, the 11th of George II. co-operated with their endeavours; which were further aided by sir John Barnard, who, for some reasons was incensed against the comedians of Goodman's-fields; in consequence of which, Garrick entered into an agreement with Fleetwood, patentee of Drury-lane, for 500*l.* a year; and Giffard and his wife, soon after, made the best terms they could with the same proprietor. During the time of Garrick's acting in Goodman's-fields, he brought on the stage two dramatic pieces, "The Lying Valet, a Farce;" and a dramatic satire, called "Lethe;" which are still acted with applause. The latter was written before he commenced actor.

The fame of our English Roscius was now so extended, that an invitation, upon very profitable conditions, was sent him to act in Dublin, during the months of June, July, and August, 1742; which invitation he accepted, and went, accompanied by Mrs. Woffington. His success there exceeded all imagination; he was caressed by all ranks as a prodigy of theatrical accomplishment; and the playhouse was so crowded during this hot season, that a very mortal fever was produced, which was called Garrick's fever. He returned to London before the winter, and attended closely to his theatrical profession, in which he was now

irrevocably fixed. To pursue the particulars of his life through this would be to give an history of the stage; for which, we rather choose, and it is more consistent with our plan, to refer to the work from which we have extracted this account.

In April 1747, he became joint-patentee of Drury-lane theatre with Mr. Lacy. July, 1749, he was married to mademoiselle Viletti; and, as if he apprehended that this change of condition would expose him to some sarcastical wit, he endeavoured to anticipate it. He procured his friend Mr. Edward More, to write a diverting poem upon his marriage; in which his character is reviewed by some gossiping ladies; and he is termed by one of them,

“ A very fir John Brute all day,  
And Fribble all the night.”

Indeed, says his historian, the guarding against distant ridicule, and warding off apprehended censure, was a favourite peculiarity with him through life. When he first acted Macbeth, he was so alarmed with the fears of critical examination upon his new manner, that, during his preparation for the character, he devoted some part of his time to write an humorous pamphlet upon the subject. It was called, “An Essay on Acting; in which will be considered, the mimical Behaviour of a certain fashionable faulty Actor, &c. To which will be added, a short Criticism on his acting Macbeth.”

In 1763, he undertook a journey into Italy, and set out for Dover, in his way to Calais, Sept. 17. His historian assigns several causes of this excursion, and among the chief, the prevalence of Covent-garden theatre under the management of Mr. Beard, the singer; but the real cause probably was, the indifferent health of himself and Mrs. Garrick, to the latter of whom the baths of Padua were afterwards of service. During his travels, he gave frequent proofs of his theatrical talents; and he readily complied with requests of that kind, because indeed nothing was more easy to him. He could, without the least preparation, transform himself into any character, tragic or comic, and seize instantaneously upon any passion of the human mind. He exhibited before the duke of Parma, by reciting a soliloquy of Macbeth; and had friendly contests with the celebrated mademoiselle Clairon at Paris. He saw this actress when he paid his first visit to Paris in 1752; and though mademoiselle Dumesnil was then the favourite actress of the French theatre, he ventured to pronounce that Clairon would excel all competitors; which prediction was fulfilled.

After he had been abroad about a year and a half, he turned his thoughts homewards; and arrived in London in April, 1765. But, before he set out from Calais, he put in practice his usual method

method of preventing censure, and blunting the edge of ridicule, by anticipation; and this, in a poem called, "The Sick Monkey," which he got a friend to print in London, to prepare his reception there. The plan of it was, the talk and censure of other animals and reptiles on him and his travels. Wretched, surely, must be the life of a man exposed continually to public inspection, if thus afraid of censure and ridicule. Meanwhile, the piece died still-born; and it is well it did, if, as his historian says, "it is among the few things he wrote, which one would wish not to remember." After his return, he was not so constantly employed as formerly in the fatigues of acting; he had now more leisure to apply himself in writing; and in a few months he produced two dramatic pieces.

In 1769, he projected and conducted the memorable Jubilee at Stratford, in honour of Shakspeare; so much admired by some, and so much ridiculed by others: the account of it, by his biographer, is really curious, under more points of view than one. On the death of Mr. Lacy, in 1773, the whole management of the theatre devolved on him. He was now advanced in years; he had been much afflicted with chronical disorders; sometimes with the gout, oftener with the stone: for relief from the latter of which, he had used lixiviums and other soap medicines, which in reality hurt him. Yet, his friends thought that a retirement from the stage, while he preserved a moderate share of health and spirits, would be more unfriendly to him, than the prosecution of a business, which he could make rather a matter of amusement, than a toilsome imposition. Accordingly, he continued upon the stage some time after; but finally left it in June 1776, and disposed of his moiety of the patent to messieurs Sheridan, Linley, and Ford, for 35,000*l*. In Christmas, 1778, when upon a visit at earl Spencer's in the country, he was seized with a terrible fit of his old disorder; but recovered so far, as to venture upon his journey home, where he arrived, at his house in the Adelphi, Jan. 15, 1779. The next day, he sent for his apothecary, who found him dressing himself, and seemingly in good health; but somewhat alarmed, that he had not for many hours discharged any urine, contrary to his usual habit. The disorder was incessantly gaining ground, and brought on a stupor, which increased gradually to the time of his death. This happened Jan. 20, without a groan. His physicians knew not what to call his illness. He was attended by many of them, the day before his death; when, seeing a number of gentlemen in his apartment, he asked who they were? and being told they were all physicians, he shook his head, and repeated these lines of Horatio in the Fair Penitent;

“ Another, and another, still succeeds;  
And the last fool is welcome as the former.”

Notwithstanding his constant employments, as an actor and a manager, he was perpetually producing various light dramatic compositions; some of which are originals, others translations or alterations from other authors, adapted to the taste of the present times. In the “ *Biographia Dramatica*,” published in two vols. 8vo, 1782, are enumerated no less than 38 of these; besides which, he wrote innumerable prologues, epilogues, songs, &c.

GARTH (Sir SAMUEL), a celebrated poet and physician, was born of a good family in Yorkshire, and sent from school to Peter-house-college in Cambridge; where making choice of physic for his profession, he acquainted himself with the fundamental principles and preparatory requisites of that useful science. At the same time he had an admirable genius and taste for polite literature; and, being much delighted with those studies, he continued at college, employing his leisure hours in that way, till he took the degree of M. D. July 7, 1691 [F]. Soon after this, resolving to undertake the practice of his profession in London, he offered himself a candidate to the College of Physicians; and, being examined March 12, 1691-2, was admitted fellow June 26th following [G].

The college at this time was engaged in that charitable project, of prescribing to the sick poor [H] gratis, and furnishing them also with medicines at prime cost. The foundation of this charity was first begun by an unanimous vote passed July 28, 1687, ordering all their members to give their advice gratis, to all their sick neighbouring poor, when desired, within the city of London, or seven-miles round. With the view of rendering this vote more effectual, another was passed Aug. 13, 1688; that the laboratory of the college should be fitted up for preparing medicines for the poor, and also the room adjoining, for a repository. But this being disliked by the apothecaries, they found means to raise a party afterwards in the college against it; so that the design could not be carried into execution. The college was in this embroiled state, when our author became a fellow; and concurring heartily with those members who resolved, notwithstanding the discouragements they met with, to push on the charity, an order was made by the unanimous consent of the society in 1694, requiring strict obedience from all their members to the order of 1688. This new order was presented to

[F] Cibber's Lives of the Poets,

[G] Register of that college.

[H] By the poor were understood such as brought certificates of their being so,

signed by the rector, vicar, or curate of the parish where they dwelt, to which were added the churchwardens and overseers.

the city on June 18, 1695, for their assistance; but this too being defeated by the dissolution of the common-council at the end of the year, a proposition was made to the college, Dec. 22, 1696, for a subscription by the fellows, candidates, and licentiates, for carrying on the charity, by preparing medicines in a proper dispensatory for that purpose.

In the same year, Dr. Garth, detesting the behaviour of the apothecaries, as well as of some members of the faculty in this affair, resolved to expose them by satire; which he accordingly executed, with peculiar spirit and vivacity, in his admirable poem, entitled, "The Dispensary." The first edition came out in 1699, and it went through three impressions in a few months: This extraordinary encouragement induced him to make several improvements in it; and, in 1706, he published the sixth edition, with several descriptions and episodes never before printed [1]. In 1697, he spoke the annual speech in Latin before the college, on St. Luke's day; which being soon after published, left it doubtful, whether the poet or the orator was most to be admired. In his poem he exposed, in good satire, the false and mean-spirited brethren of the faculty. In the oration, he ridiculed the multifarious classes of the quacks, with spirit, and not without humour.

So much literary merit did not fail to gain him a prodigious reputation as a polite scholar, and procured him admittance into the company and friendship of most of the nobility and gentry of both sexes; who thereby being inclined to try his skill in his profession, were still more pleased to find him answer their wishes and expectations. By such means he came into vast practice, which he preserved by his medical merit; and endeared himself to his patients, by his politeness, agreeable conversation, generosity, and great good-nature. It was these last qualities, that prompted him, in 1701, to provide a suitable interment for the shamefully abandoned corpse of Dryden; which he caused to be brought to the college of physicians, proposed, and encouraged by his own example, a subscription for defraying the expence of a funeral, pronounced a suitable oration over the remains of the great poet, and afterwards attended the solemnity from Warwick-lane to Westminster-abbey. It is commonly observed, that the making of a man's fortune is generally owing to some one lucky incident; and nothing was, perhaps, of more service in that respect to Dr. Garth, than the opportunity he

[1] Pope observed that the dispensary had been corrected in every edition, and that every change was an improvement. Dr. Johnson, however, adds, not without reason, that it still wants something of

poetical ardour; and being no longer supported by accidental and extrinsic popularity, has scarcely been able to support itself.

had of shewing his true character by this most memorable act of generosity, tenderness, and piety.

In his Harveian speech, he had stepped a little aside from the principal subject, to introduce a panegyric on king William, and to record the blessings of the Revolution. The address is warm and glowing: and to shew that his hand and heart went together, he entered with the first members who formed the famous Kit-Kat Club, which consisted of above 30 noblemen and gentlemen, and was erected in 1703, purely, with the design of distinguishing themselves by an active zeal for the Protestant succession, in the house of Hanover [K]. The design of these gentlemen, to recommend and encourage loyalty, by the powerful influence of pleasantry, wit, and humour, furnished Dr. Garth with an opportunity of distinguishing himself among the most eminent in those qualities, by the extempore epigrams he made upon the toasts of the club, which were inscribed on their drinking-glasses.

In the line of politics, Dr. Garth was prompted not more by good sense than by good disposition, to make his muse subservient to his interest, only by proceeding uniformly in the same road, without any malignant deviations. Thus, as he had enjoyed the sun-shine of the court during lord Godolphin's administration in queen Anne's reign, that minister had the pleasure to find him among the first of those who paid the muse's tribute on the reverse of his fortune in 1710 [L]; and in the same unchangeable spirit, when both the sense and poetry of this address were attacked by Prior [M] with all the outrage of party virulence, he took no notice of it; but had the satisfaction to see an unanswerable defence made for him, by Addison. The task, indeed, was easy, and that elegant writer, in the conclusion of it, observes, that the same person who has endeavoured to prove that he who wrote the "Dispensary" was no poet, will very suddenly undertake to shew, that he who gained the battle of Blenheim was no general [N]. There was, indeed, no need of a prophetic spirit to inspire the prediction. It was written in Sept. 1710; and the following year, in December, the duke of Marlborough was removed from all his places, and, having obtained leave to go abroad, embarked at Dover for Ostend, Nov. 30, 1712. Dr. Garth had lived in the particular favour and esteem of this great man while in power, and when he was out of

[K] Boyer's Life of Queen Anne. The name of Kit-Kat was taken from one Christopher Kat, a pastry-cook, near the tavern in King-street, Westminster, where they met, who often served them with tarts, and other articles for the table. Jacob Tonson was their secretary, and, in virtue of

that office, became possessed of the pictures of all the original members of that club.

[L] The verses are printed in the Biog. Brit.

[M] In the Examiner, No. VI.

[N] Whig Examiner, No. I.

power he lamented, in elegant verse, his disgrace and voluntary exile.

In the mean time, with the same feelings, he had written a dedication for an intended edition of Lucretius in 1711, to his late majesty king George I. then elector of Brunswick. Thus did he persevere in the same road, which in the end brought him to preferment. For, on the accession of that prince to the throne, Garth had the honour of being knighted with the duke of Marlborough's sword, was appointed king's physician in ordinary, and physician general to the army. These were no more than just rewards even of his medical merit. He had gone through the office of censor of the college in 1702, and had practised always with great reputation, and a strict regard to the honour and interest of the faculty; never stooping to prostitute the dignity of his profession, through mean and sordid views of self-interest, by courting even the most popular and wealthy apothecaries. In a steady adherence to this noble principle, he concurred with the much celebrated Dr. Radcliffe, with whom he was also often joined in physical consultations.

Garth had a very extensive practice, but was extremely moderate in his views of advancing his own fortune; his humanity and good-nature inclining him more to make use of the great interest he had with persons in power, for the support and encouragement of other men of letters. He chose to live with the great in that degree of independency and freedom, which became a man possessed of a superior genius, whereof he was daily giving fresh proofs to the public. One of these was addressed to the late duke of Newcastle in 1715, entitled, "Claremont;" being written on the occasion of giving that name to a villa belonging to that nobleman, who was then only earl of Clare, which he had adorned with a beautiful and sumptuous structure [o]. Among the Latin writers, Ovid appears to have been the doctor's favourite; and it has been thought that there was some resemblance in their dispositions, manners, and poetry. One of his last performances, was an edition of Ovid's metamorphoses, translated by various hands, in which he rendered the whole 14th book, and the story of Cippus in the 15th. It was published in 1717; and he prefixed a preface, wherein he not only gives an idea of the work, and points out its principal beauties, but shews the uses of the poem, and how it may be read to most advantage.

The distemper which seized him the ensuing year, and ended not but with his life, caused a general concern, and was particularly testified by lord Lansdown, a brother poet, though of a

[o] Preface to that poem on his works.

different party, in a copy of verses written on the occasion [P]. He died after a short illness, which he bore with great patience, Jan. 18, 1718-19. His loss was lamented by another poetical brother, Pope, in a letter to a friend, as follows: "The best-natured of men," says this much-admired poet, "Sir Samuel Garth, has left me in the truest concern for his loss. His death was very heroical, and yet unaffected enough to have made a faint or a philosopher famous. But ill tongues and worse hearts have branded even his last moments, as wrongfully as they did his life, with irreligion. You must have heard many tales on this subject; but if ever there was a good Christian, without knowing himself to be so, it was Dr. Garth [Q]." He was interred Jan. 22, in the church of Harrow on the Hill, near London, where he had caused a vault to be built for himself and his family; being survived by an only daughter, married to the honourable colonel William Boyle, a younger son of the honourable colonel Henry Boyle, uncle to the last earl of Burlington of that name.

GARZI (LOUIS), born at Pistoia in Tuscany, was a painter bred under Andrea Sacchi, and considered by many as an equal if not superior rival of Carlo Marat. His paintings are not much known in this country, but in Italy are celebrated for the highest excellencies of colouring, design, and composition. He lived a considerable time at Naples, but returned before his death to Rome, where he had commenced his career, and at the age of 80, painted the dome of the church of Stigmatie (by order of Clement XI.) which was reckoned his most perfect work. He lived to complete it, and died in 1721, at the age of 83.

GASCOIGNE (Sir WILLIAM), chief justice of the King's-bench in the reign of Henry IV. was descended of a noble family, originally from Normandy; and born at Gawthorp in Yorkshire, about 1350. Being designed for the law, he became a student either at Gray's-Inn or the Inner-Temple [R]; and growing eminent in his profession, was made one of the king's serjeant's at law, Sept. 1398. October following, he was appointed one of the attornies to Henry IV. then duke of Hereford, on his going into banishment: and upon the accession of that prince to the throne, in 1399, sat as judge in the court of Common-pleas. Nov. 1401, he was made chief justice of the King's-bench; and how much he distinguished himself in that office, appears from the several abstracts of his opinions, argu-

[P] The two first lines are,  
Machaon sick! In every face we find,  
His danger is the danger of mankind.

[Q] Pope's Works, Vol. VI. p. 99.  
"Pope afterwards declared himself convinced that Garth died in the communion of the church of Rome, having been pri-

vately reconciled." Dr. Johnson, *Life of Garth*.

[R] Fuller says, the latter. Dugdale the former, from his arms on one of the windows in Gray's-inn-hall. Orig. Jurisdic. p. 308, edit. 1671, folio. The arms are, Argent on a pale Sable, a demy-luce Or.

ments,

ments, distinctions, and decisions, which occur in our old books of law-reports.

July 1403, he was joined in a commission with Ralph Nevil, earl of Westmorland, and others, to issue their power and authority, for levying forces in Yorkshire and Northumberland, against the insurrection of Henry Percy, earl of that county, in favour of Richard II. and, after that earl had submitted, was nominated, April 1405, in another commission to treat with his rebellious abettors, a proclamation to the purpose being issued next day by the king at Pontefract. These were legal trusts; and he executed them, from a principle of gratitude and loyalty, with spirit and steadiness. But, on the taking of archbishop Scroop in arms the same year, when the king required him to pass sentence upon that prelate as a traitor, in his manor house at Bishopthorp near York, he withstood the king to his face: no prospect of fear or favour being able to corrupt him to any such violation of the subjects rights, or infringement of their laws and liberties as then established; which suffered no religious person to be brought to a secular or lay trial, unless he were a heretic, and first degraded by the church. He therefore refused to obey the royal command, and said to his majesty: "Neither you, my lord the king, nor any liege subject of yours in your name, can legally, according to the rights of the kingdom, adjudge any bishop to death." Henry was highly displeased at this instance of his intrepidity; but his anger must have been short, if, as Fuller tells us, Gascoigne had the honour of knighthood conferred on him the same year. However that be, it is certain, the king was fully satisfied with his fidelity and circumspection in treating with the rebels; and on that account joined him again in a commission as before, dated at Pontefract-castle, April 25, 1408.

Besides the weight of his decisions in the King's-bench, already mentioned, he was engaged in reforming and regulating other public affairs, pursuant to the resolutions and directions of the parliament. Of which we shall give one instance. The attornies being even then grown by their multitude and malpractice a public grievance [s]. an act was made in 1410, not only for the reduction and limitation of them to a certain number for every county, but also for their amendment and correction; as that they should be sworn every term to deal faithfully and truly by their clients, and in breach thereof be imprisoned for a twelvemonth, and then make their ransom according to the king's will: and it being farther enacted, that the justices of

[s] There was but 140 lawyers and attornies in England, in the time of Edward I. as appears in a parliament-roll, ann. 20 of that reign, in 1292. Yet, Fortescue

assures us, they increased in a little more than 100 years to about 2000; but afterwards they were reckoned at 10,000 by lord Coke, in Epil. to Inst. iv.

both benches should make this regulation, sir W. Gascoigne must unavoidably have had a principal part in promoting the general benefit by redressing that grievance.

From viewing what is already advanced, there is sufficient reason to place sir William Gascoigne in the rank of chief justices of the first merit, both for his integrity and abilities. But these would have been overlooked in the general histories, had he not distinguished himself above his brethren, by a most memorable transaction in the latter end of this king's reign. A servant of the prince of Wales (afterwards Henry V.) being arraigned for felony at the bar of the King's-bench; the news soon reached his master's ears, who, hastening to the court, ordered him to be unfettered, and offered to rescue him. In this being opposed by the judge, who commanded him to leave the prisoner and depart, he rushed furiously up to the bench, and, as is generally affirmed, struck the chief justice, then sitting in the execution of his office. Hereupon, sir William, nothing dismayed, after some expostulations upon the outrage, indignity, and unwarrantable interruption of the proceedings in that place, directly committed him to the King's-bench prison, there to wait his father's pleasure; and the prince submitted to his punishment, with a calmness no less sudden and surprising, than the offence had been which drew it upon him. The king, being informed of the whole affair, was so far from being displeased with the chief justice, that he returned thanks to God, "That he had given him both a judge who knew how to administer, and a son who could obey justice." The prince also, who had for some time led a dissolute life, was entirely reformed thereby, and afterwards became, with the title of Henry V. that renowned king who conquered France. This extraordinary event has been recorded, not only in the general histories of the reigns of these two sovereigns, but celebrated also by the poets [T]; and, particularly Shakspeare, in the second part of "Henry IV."

[T] In a play called "Henry V." Tarleton, a famous comedian, represented not only his own part of the clown, but that of the judge, the player whose part that was being absent; and prince Henry being represented by one Knell, another droll comedian of those times, when the blow was to be given, struck chief justice Tarleton such a swinging box on the year, as almost felled him to the ground, and set the house in an uproar of merriment. When Tarleton the judge went off, presently after entered Tarleton the clown; and according to that liberty, wherewith the players of those days were indulged,

of intruding something of their own, he very simply and unconcernedly asked the reason of all that laughter, like one who was an utter stranger to it. O, said another player, hadst thou been here, thou'dst seen prince Henry hit the judge a terrible box o' the ear. What, strike a judge! quoth Tarleton? Nothing less, said the other. Then, replied he, it must indeed be terrible to the judge; since the very report so terrifies me, that methinks, the blow remains so fresh still on my cheek, that it burns again. This, it seems, raised a louder applause in the house than the first. Tarleton's Jest, 1611, 4to.

This

This unparalleled example of firmness and civil intrepidity upon that bench, happened in the latter end of Henry IVth's reign; and the chief justice having thus crowned his years with never-fading honour, did not long survive the struggle. He was called to the parliament which met in the first year of Henry V. but died before the expiration of the year, Dec. 17, 1413. He was twice married, and had a train of descendants by both his wives: by the former, the famous earl of Strafford, in the reign of Charles I.

GASCOIGNE (GEORGE), an early English poet, whose writings though they exhibit few marks of strength [u], are not destitute of delicacy. He was born in Essex, educated, according to Wood, at both universities, but more particularly at Cambridge; studied at Gray's-Inn, and served in the wars in the low countries. When he returned from this service, he applied his attention to polite literature, and became a celebrated poet. Lord Grey of Wilton was his patron, from whom he received, by his own acknowledgment, particular favours. The best of his poems have been printed, and specimens of them have been given in several late publications. He died in 1578, at Walthamstow, which seems to have been the residence of his family.

GASPARINI, a celebrated grammarian, surnamed Barzizio, from Barzizia, the place of his nativity near Bergamo, was born about 1370, when Europe was yet in a state of Gothic barbarity: but, having wit and taste himself, he endeavoured to propagate them among others. He read Cicero, Virgil, Cæsar, and all the good writers of antiquity; seized the spirit of them, and communicated it to his pupils. The university of Padua invited him to be their professor of belles lettres, and it seems as if he was there for some time: but the duke of Milan, Philip Visconti, took him to himself, loaded him with favours, and honoured him with a most intimate friendship. Gasparini died in 1431. We have commentaries of his upon several parts of Cicero, and other works. His "Letters and Orations" were reprinted in 1723, with a curious and useful preface. He was deservedly recorded as one of the first restorers of good Latinity in Italy.

GASSENDI (PETER), was born Jan. 22, N. S. 1592, at a village called Chanterlier, about three miles from Digne in Provence, in France. His father, Antony Gassendi, being a Roman catholic, took very early care to breed him with great piety in that religion, so that the first words he learned to pronounce were those of his prayers. This practice made such an impression upon his infant mind, which was also well disposed by nature, that at four years of age he played the preacher, either in

[u] See Hoadley's Select Beauties of Ancient English Poetry.

reproving or exhorting his playfellows, as occasion prompted. In these first years of his youth, he likewise took particular delight in gazing at the moon and stars, as often as they appeared in clear uncloudy weather. This pleasure drew him frequently into bye-places, in order to feast his eyes freely and undisturbed; but by these means his parents had him often to seek, not without many anxious fears and apprehensions. As soon, therefore, as he grew fit for it, they put him to school at Digne, to Godfry Wendeline [x], an excellent master, under whose care he made a quick and extraordinary progress in learning. In a very short time he conquered not only the elements of the Latin language, but was so far advanced in rhetoric, as to be superior to all the boys in that school; for which reason it was thought proper by some persons, who had seen specimens of his genius, to have him removed, in order to study philosophy under Fesay, a very learned Minorite friar, then at Aix. The proposal was not much relished by his father, whose design was to breed up his son in his own way to country business, or farming, as a more profitable employment than that of a scholar. Nor could he be brought to consent to the proposed removal, but upon this condition, that the boy should return home in two years at farthest. Young Gassendi, accordingly, at the end of his allotted time, repaired to Chanterrier; but he did not stay there long, being invited to be a teacher of rhetoric at Digne, before he was full sixteen years of age; and he had been engaged in this not above three years, when his master Fesay dying, he was made professor of philosophy in his room at Aix.

He was scarcely yet past the bounds of childhood. But he had been here only a few years, when his merit raised him also above this professorship. For he had, at leisure hours, by way of trial of his wit, composed his "Paradoxical Exercitations[y];" and those admirable essays coming to the hands of the famous Nicolas Peiresc, that great patron of learning joined with Joseph Walter, prior of Valette, in a resolution to take him out of the way of losing his time in empty scholastic squabbles, and procure him a place in the church, which would afford him such leisure and quiet as was necessary for cultivating more sublime and useful researches. He was now of years sufficient to receive the priesthood; he therefore entered into holy orders;

[x] This famous man had been at Rome; and, after travelling through a good part of Italy, was on his return home; when, passing through Provence, he stopt at Digne, and pursued his studies with great diligence. At the same time taking up the office of a school-master, he had, among others, the care of the celebrated Peter Gassendi. Andr. Deffelsius in Bibl.

Belgica, edit. 1643.

[y] They are printed in the second volume of his works, with this title of "Exercitationum Paradoxicarum adversus Aristotelem libri duo priores." The censures of Aristotle's philosophy have been reflected upon by many authors of a lower class since, particularly by Joseph Clanville. See his article.

and being first made a canon of the church of Digne, and D. D. he obtained the wardenship or rectory of the same church, which was carried by the interest of his two friends, though not without some difficulty, against several competitors. He held this place for the space of twenty years; and during that time several of those pieces were written which make up the collection of his works.

In 1628, he accompanied Francis Luillere, master of accounts at Paris, in his journey to the Netherlands; which was the only time he was ever out of France. In Holland he wrote his Exercitation against Fludd in defence of Mersennus, who, upon his setting out on this journey, had put Fludd's book into his hands for that purpose [z]. During his stay in this country, he also became acquainted, among others, with Des Cartes, and John Gerard Vossius; against the former of whom he maintained a dispute upon the subject of metaphysics [A], and he convinced the latter of his great skill and excellent knowledge in the mathematics [B]. In 1640, he was fixed on for proctor of his diocese in the general synod of the Gallican church, but the election was carried for another by the interest of cardinal Richelieu.

Gassendi had from his infancy a turn to astronomy, as has been mentioned. His ardour for that science grew up with his years; and, in 1618, he had begun to make observations upon the stars, and to digest them into a method. His reputation daily increasing, he became so eminent in that way, that in 1645 he was appointed royal professor of mathematics at Paris, by the interest of Alphonse du Pleffis, cardinal of Lyons, and brother to cardinal Richelieu. This institution being chiefly designed for astronomy, Gassendi not only employed his telescope [c] very diligently, but read lectures in that science with great applause to a crowded audience. He did not, however, hold this place long; for contracting a cold, which brought on a dangerous cough, and an inflammation of his lungs, he found himself under a necessity of quitting Paris; and being advised by

[z] It is printed in the third volume of his works, under this title, "*Fluddanae Philosophiæ Examen.*"

[A] It is inserted next after the last-mentioned piece, and entitled, "*Disquisitio Metaphysica adversus Cartesium.*" It was printed by the consent, and even at the desire, of Des Cartes, who presently returned an answer: to which Gassendi replied.

[B] In his history of the mathematical writers, Vossius writes thus of Gassendi: "*Ac deinceps varia doctrina, im-*

*primis mathesi, eluxit Petrus Gassendus, cujus singularem & multijugam eruditionem non potui non mirari; cum Belgiam hanc lustrans, anno mdcxxxix, inter alios me non semel salutatione & alloquio suavissimo dignaretur.*"

[c] At first he used a telescope made by Galileo; but sir Kenelm Digby, in his return from Rome, presented him with one made by that celebrated artist Eustachius, which Gassendi preferred to that of Galileo.

the physicians to return to Digne for the benefit of his native air, he went there in 1647.

This advice had the desired success; which was also effected the sooner by the kindness of Louis Valois, earl of Alais, and viceroy of Provence, who, observing the philosopher's circumstances, invited him to his house; where Gassendi's conversation upon points of learning gave him so high an idea of his talents, that he frequently made use of him as a friend and counsellor in the affairs of his post. He had the satisfaction of enjoying this honourable ease as long as the viceroy continued in Provence; and when that nobleman was called to court, Gassendi returned to Digne, where he began to write the life of his patron, the famous Nicolas Peiresc, a task which had been enjoined him by the earl of Alais.

He resided at Digne till the year 1653; when in company of Francis Bernier, physician, and Anthony Poller his amanuensis, he returned to Paris. Here he resided in the house of the honourable M. Monmor, master of the court of requests, who had insisted upon his promise to that purpose, before his last-mentioned departure from that city. At the request of this friend, he had also at the same time engaged to write the life of Tycho Brahe, and had then made several collections with that view; and this request being now renewed, he immediately set about the work, and published it at Paris, with the lives of Copernicus, Purbachius, and Regiomontanus, in 1654, 4to. But he neither suffered this nor any other business to prevent him from going on with his celestial observations; and he had no sooner finished the last-mentioned book, than he proceeded to complete his system of the heavens. While he was thus employed, too intensely for the feeble state of his health, he relapsed into his former disorder, which had been relieved by the intermission of his studies; so that he was neither able to enjoy his garden-walks, nor the society of his friends, with his usual alacrity; and in the autumn of his years, his case became desperate.

In the first attack he had been relieved by phlebotomy, which, however, so much enfeebled him, that he never recovered his former strength. Yet this, as the only remedy in his case, was judged necessary by his physicians. He had suffered this depletion for the ninth time, when, perceiving himself to be too much sunk, he modestly proposed to forbear a repetition, as thinking himself not able to undergo it; and two of his physicians had yielded to this suit, when a third, strutting about the room with an air of sufficiency and haughtiness, and obstinately insisting on the contrary, drew his colleagues into his opinion. Whereupon, Gassendi also submitted, and the operation was repeated even to the fourth time afterwards. In  
the

the last of which, holding out his arm for the purpose, he said to Peter his amanuensis, who constantly attended him, "It is more eligible by this deprivation of strength to sleep quietly in Christ, than to be taken off with more pain by suffocation [D]." Accordingly, this being executed upon him, he presently felt himself approaching to his last hour, and sent for a priest to administer the viaticum; which being given, he expired [E] about four in the afternoon, on Sunday, Oct. 22, 1655, in the 63d, or grand climacteric, of his age. At his death, his hand was found upon the region of his heart, which place he had frequently desired his amanuensis to touch, in order to mark the systole and diastole, or the motion, of that great spring of life; which when this attendant observed to be very faint and fluttering, he said, "You see what is man's life;" which were the last words he spoke.

He had made his will Oct. 15 preceding, by which he appointed M. de Monmor his executor, and left him all his MSS. with leave to publish such as he should think fit for the press; in pursuance whereof that gentleman, with the assistance of another friend, having carefully collected and perused them, came to this opinion, that he had written nothing which was not worthy of him. Whereupon, adding these to his pieces before printed, the whole was published by the order and direction of his worthy executor, at Leyden, 1658, in six volumes, folio. This honourable friend had before testified his great respect for Gassendi's memory at his funeral, which was performed two days after his death; by depositing his corpse with those of his own ancestors, in the church of St. Nicholas in the Fields, at Paris. Here, also, he erected a handsome monument, exhibiting his bust cut by Nanteuil, and set upon a frame of black, inclosing a plate of white marble; upon which was an inscription, in the close whereof his character is elegantly and literally expressed in three words; attesting his "Piety, Wisdom, and Learning [F]." His dirge and requiem, and funeral rites, according to the usage in the Romish church, were likewise performed in the church of Digne; and a funeral oration pronounced by Nicolas Tixelius, his successor in that rectory, who printed it at Leyden in 1656. It appears by his letters, printed in the sixth volume of his

[D] The words in Latin are, "Satiust est ista virum infirmitate placide obdormire in Christo Domino, quam majori cum sensu doloris suffocatione vitam amittere."

[E] Borelli, alluding to the last words, scruples not to say, he died of the doctor, or was killed by his physicians. "Possum hic viri semper lugendi mortem dolorosam toti Europæ, immo mundo, recensere nimio illo remedio sanguineo, &

verba ab ejus ore referre, quibus ante obitum fassus est, se nimio obsequio periisse, & cum heros suo ad inferos cum viridi adhuc & stante senectute descendisse." *Observ. xi. in Centur. iii.*

[F] The words are, "Henricus Ludovicus Hübertus de Montmor Libell. Suppl. Magister. Viro. Pio, Sapienti, Docto, Amico suo, & Hospiti, posuit."

works, that he was often consulted by the most famous astronomers of his time; as Kepler, Longomontanus, Snellius, Hevelius, Galileo, Kercher, Bullialdi, and others; and he is generally esteemed one of the founders of the reformed philosophy, in opposition to the groundless hypotheses and empty subtleties of Aristotle and the schoolmen.

GASTAUD (FRANCIS), an ecclesiastic, a native of Aix in Provence, who was first a father of the society called the Oratory, then a preacher at Paris, and lastly, a pleader at his native city. He was violent in his attachments and dislikes; one of the most ardent admirers of Quesnel, and one of the greatest adversaries of Girard and his society. He was embroiled with the bishop of Marseilles, about the time of his death, which happened in 1732, at Viviers, to which place he had been banished. In consequence of this disagreement with the bishop, occasioned by some of his writings, he was denied the regular rites of sepulture. His chief works were, 1. "A set of Homilies on the Epistle to the Romans," 2 vols. 12mo. 2. "The Policy of the Jesuits unmasked." 3. "Funeral Oration of Madame Tiquet," a matter of pleasantry, which yet obtained a serious answer.

GASTRELL (FRANCIS), an English bishop, was born about 1662, at Slapton in Northamptonshire; and, being sent to Westminster-school, was there admitted on the foundation, and elected to Christ-church in Oxford, where he of course became a student in 1680[G]. He took the degrees in arts at the statuable period[H]; after which, entering into orders, and proceeding in divinity, he took a bachelor's degree in that faculty, June 23, 1684. The same year he was made preacher to the Hon. Society of Lincoln's-inn; and this station bringing him into public notice, he was appointed to preach Mr. Boyle's lecture in 1697. Having finished those eight sermons, he drew them up in the form of a continued discourse, which he published the same year; the subject of this piece being a defence of religion in general against atheism, Gastrell prosecuted the design further, in asserting the truth of the Christian religion against the deists. This he published in another discourse, in 1699, by way of continuation, or second part of the same subject. He commenced D. D. July 13, 1700; being then chaplain to Robert Harley, esq; speaker of the house of commons. The ferment that had been raised by the dispute between South and Sherlock upon the Trinity; being still kept up, Dr. Gastrell, in 1702, published "Some Considerations concerning the Trinity, and the Ways of managing that Controversy:" and the

[G] Willis's Cathedrals, vol. I. p. 338. and vol. II. p. 462.

[H] That of bachelor in 1684, and of

master in 1687. Regist. of the University.

same year was collated to a canonry of Christ-church in Oxford [1].

Meanwhile, he continued to give public proofs of his hearty concern for religion; and published, in 1707, his excellent work, entitled, "The Christian Institutes, or the sincere Word of God, &c. [κ]." The same year also, being appointed to preach the sermon at the anniversary meeting of the charity-schools in London, he printed that discourse; wherein the peculiar advantage of these charities is set in a new light, by contrasting them with the popish monasteries. Mr. Collins, in his "Essay concerning the Use of Reason," having animadverted on some things in the doctor's "Considerations concerning the Trinity," which had gone through two editions; he this year put forth a third, subjoining a vindication of the work, in answer to Collins. In 1711, he was chosen proctor in convocation for the chapter of Christ-church, and appointed one of the chaplains in ordinary to the queen. In 1714, he published "Remarks upon the Scripture Doctrine of the Trinity, by Dr. Samuel Clarke;" who acknowledged, that the objections to his doctrine were there set forth to particular advantage, by the skill of a very able and learned writer, and proposed with a reasonable and good spirit [L]. He resigned the preacher's place at Lincoln's-inn this year, upon his promotion to the see of Chester; and he was allowed to hold his canonry of Christ-church in commendam. He had for some time before been appointed one of the commissioners for building the 50 new churches in and about London; and had become a member of the society for propagating the Gospel in foreign parts.

Thus his merit found all the reward and encouragement which he could expect, from the court and ministry of queen Anne; but this brought him under the displeasure of the administration in the succeeding reign, which, being shewn, as he conceived, without any just or reasonable grounds, was resented by him. At this period, he became a patron to the university; and appeared warmly in its vindication, in the house of lords, when it was attacked there for a pretended riot on the birthday of the prince of Wales in 1717. At the same time he testified the greatest abhorrence of this and all other marks of disloyalty shewn by that learned body, and used all his influence to prevent and check them.

He now engaged in a very remarkable contest with the archbishop of Canterbury, about the degrees granted in virtue of his

[1] He was instituted Jan. 5, and installed the 16th. Willis, vol. II. and Le Neve's Fasti, p. 527.

[κ] This is generally esteemed his most useful performance.

[L] Clarke's "Answer to some Remarks, &c." subjoined to his answer to Mr. Nelson, as being of the like Christian temper with our author.

metropolitical power. The occasion was this. The presentation to the place of warden of the collegiate church of Manchester in Lancashire falling to the crown, George I. nominated Mr. Samuel Peploe, vicar of Preston in the same county. But that gentleman, being then only M. A. found himself obliged by the charter of the college, to take the degree of B. D. as a necessary qualification to hold the wardenship. To that end, having been bred at Oxford, where he had taken his former degrees, he went thither in order to obtain this; and had actually prepared the best part of his exercise for that purpose, when he was called to Lambeth, and there created B. D. by the archbishop, who thought the university ought, in respect to the royal nomination, to dispense with the usual exercise. With this title, he applied to bishop Gastrell, in whose diocese the church of Manchester lies, for institution. But the bishop, being persuaded that his degree was not a sufficient qualification in this case, refused to admit him; and observed to him, that being in all respects qualified to take his degree regularly in the university, he might proceed that way without any danger of being denied; that, however, if he desired any favour usually indulged to other persons, he would endeavour to obtain it for him, and did not doubt but the university would grant it [M]. On the other hand, Mr. Peploe insisted on his qualification by the archbishop, and had recourse to the court of King's-bench, where sentence was given in his favour. Hereupon, bishop Gastrell, in his own vindication, published, "The bishop of Chester's Case, with relation to the Wardenship of Manchester. In which is shewn, that no other Degrees, but such as are taken in the University, can be deemed legal Qualifications for any Ecclesiastical Preferment in England." This was printed at Oxford; and that university, March 22, 1720, decreed in a full convocation, that solemn thanks should be returned to the bishop, for having so fully asserted the rights, privileges, and dignities, belonging to the university degrees in this book.

This affair was scarcely concluded, when the prosecution commenced against Atterbury, bishop of Rochester [N]. Bishop Gastrell never liked the haughty temper of that prelate, and had always opposed his arbitrary attempts while dean of Christchurch; yet, being satisfied in his conscience, that the proceedings in parliament against him were pushed on with too much violence, he opposed them with great resolution; and when the bill for inflicting pains and penalties upon Atterbury was before the house of lords, he spoke against it with earnestness and warmth, not sparing to censure the rest of his brethren the bishops, who all concurred with the bill [O].

[M] Preface to "The Bishop of Chester's Case, &c." 24, 1722.

[N] He was sent to the Tower, Aug. 1720.

[O] State Trials, in that of bishop Atterbury.

He survived the bishop of Rochester's banishment but a few years. The gout, with which he had been much afflicted in the latter part of his life, put a period to it, Nov. 24, 1725. He died at his canon's lodgings in Christ-church, and was buried in that cathedral without any monument: but, as Dr. Willis observes, he left a sufficient monument of himself in his writings, and his virtues are far from being yet forgotten. Besides the pieces already mentioned, he published "A moral Proof of a future State," in 8vo, which being printed without his name, gave occasion to ascribe some other pieces of a similar nature to him, but without any certainty.

GATAKER (THOMAS), descended from a family of that name at Gatacre-hall [P] in Shropshire, was born in 1574, in the parsonage-house of St. Edmund the King, in Lombard-street, London, where his father was then minister [Q]. At 16 years of age he was sent to St. John's-college in Cambridge; where, in due time, he took both the degrees in arts. He was greatly distinguished by his abilities, learning, and piety; insomuch that, the foundation of Sidney-college being laid about this time, he was, by archbp. Whitgift, and Dr. Goodman dean of Westminster, the trustees of that foundation, appointed a fellow of that society, even before the building was finished [R]. In the mean while he went into Essex, as tutor to the eldest son of Mr. afterwards sir William Ayloff, of Berksted, who himself learned Hebrew of him at the same time. During his residence here, he usually expounded a portion of Scripture to the family every morning; wherein, after rendering the text into English from the original language, he explained the sense of it, and concluded with some useful observations. Dr. Stern, then suffragan bishop of Colchester, being nearly related to the mistress of the family [S], happened in a visit to be present at one of these performances [T]; and, being struck with admiration, instantly exhorted the expounder to enter into the priesthood; and Mr. Gataker was ordained by that suffragan.

[P] The village is written Gatacre in Spelman's "Villare Anglicanum;" and so the family wrote their name, till our author changed it as it stands above, to suit it better to the pronunciation. Narrative of his life, &c. The itch of criticism must have been very strong upon him at this time.

[Q] His mother, Margaret Pigott, was of the family of the Pigotts in Hertfordshire. His life, written by himself in Latin, printed in his "Opera Critica."

[R] This college was founded by Frances, countess of Sussex, and sister to

sir Henry Sidney, deputy of Ireland, whence it is called Sidney-Sussex-college. The first stone was laid May 20, 1596, and the whole fabric was finished in three years. Fuller's History of Cambridge.

[S] Mrs. Ayloff was daughter of John Stern, of Melbourn in Cambridgeshire. Our author's Apologet. Disc. p. 98.

[T] In the space of two years he went through all the prophets in the Old Testament, and all the apostolical epistles in the New; and, when the bishop heard him, he was upon Ephesians, ch. i.

This step was conformable to the statutes of his new college; and as soon as the building was finished, about 1599, he settled there, and became an eminent tutor. At the same time, he engaged in a design, then set on foot, of preaching in such places adjacent to the university, as were destitute of ministers. In performing this engagement he preached every Sunday at Everton, a village upon the borders of Cambridge, Bedford, and Huntingdonshires; the vicar of which parish was said to be 130 years old [u]. He had not executed this charitable office above six months, when he grew uneasy in the university: and, going to London, resided as chaplain in the family of sir William Cook at Charing-cross, to whose lady he was nearly related. This situation made him known to several persons of fashion and fortune, and, among others, to some principal members of Lincoln's-inn; of which society he was chosen preacher, about 1601. He thought it his duty to reside there during term-time, when he was obliged to attend the chapel; but in the vacations he went down to sir William Cook's in Northamptonshire, and constantly preached there, either in their private chapel or in the parish-church. In 1603, he commenced B. D. and was afterwards often solicited to proceed to doctor; but he declined it. He did not at all approve of pluralities; and upon that principle refused a considerable benefice in Kent, which was offered him by sir William Sedley, while he held the preacher'ship at Lincoln's-inn [x]. Having married in 1611, he quitted that place for the rectory of Rotherhithe in Surrey: yet yielded to the acceptance of this living, only in the view of keeping it out of the hands of a very unworthy person.

In 1616 and 1617, he wrote two letters to archbp. Usher, concerning some curious MSS. of the famous Robert Grossthead, bishop of Lincoln, and others [y]. It is true, that some mistakes in those letters are corrected by his correspondent, who, however, thought the whole very worthy of his notice; and they are mentioned here chiefly, as they shew at once his own modesty and erudition, as well as the esteem which Usher had for him. All this however he possessed in private, his modesty being yet unconquerable by any solicitations to commit any thing to the press; but this backwardness was at length subdued.

He had, in some of his discourses at Lincoln's-inn, delivered his opinion concerning lots and lotteries, and shewn the lawfulness of the lufurious, and the unlawfulness of divinatory lots; which being misrepresented, he published "A Discourse of the

[u] While he performed this duty, he was entertained by sir Roger Burgoyne at Sutton, ancestor to the present sir Roger. Ibid.

[x] Sir Roger Owen would also very

willingly have fixed him in Shropshire. Ibid. p. 38, 39.

[y] Collection of letters to that prelate, subjoined to his life by Dr. Parr, in 1688, fol. p. 37, and 76.

Nature and Use of Lots; a Treatise Historical and Theological, 1619," 4to. This publication made a great noise, and drew him afterwards into a controversy: but before that happened, he made a tour through the Low Countries, in company with two friends, and a nephew of his, then a young student. They set out July 13, 1620, and arriving at Middleburgh in Zealand, Gataker preached in the English church there; and in his travels confuted the English papists in Flanders. His mother, yet alive, was apprehensive of some mischief befalling him, as he was a known adversary to the popish cause; but he returned with his companions safe Aug. 14, having viewed the most considerable places in the Low Countries. During this short stay he had an opportunity of seeing the distressed state of the protestants in Holland; with which he was so much affected, that he even thought it behoved the English to give up some national interests then disputed by them, for fear of ruining the protestant cause. This, however, shewed him perhaps to be not so much of a sound politician, as of a pious divine [z].

After his arrival at Rotherhithe, several objections having been made to his vindication of lufurious lots, he published a defence of it in 1623. In 1624, he printed a tract against transubstantiation; and his short catechism came out the same year. In 1640, and the following years, he engaged in the controversy concerning justification; and being appointed one of the assembly of divines who met at Westminster, he gave his attendance there, and among other conferences supported his opinion upon the last-mentioned article; but the point being determined by the majority against his sense, he submitted, and subscribed the covenant also, though he had declared his opinion in favour of episcopacy. He engaged likewise with the assembly in writing annotations upon the Bible; and the books of Isaiah, Jeremiah, and the Lamentations, fell to his share, which, in the opinion of Calamy, are exceeded by no commentator ancient or modern on those books. In the mean time, upon the removal of Dr. Comber, he was offered the mastership of Trinity-college, Cambridge; but declined it on account of his health. Yet the ill state of this did not hinder him from prosecuting his studies. Though confined to his chamber, he drew up his treatise, "De Nomine Tetragrammato," in defence of the common way of pronouncing the word Jehovah in England [A]. This was printed in 1645, and was followed the next year by another discourse, "De Diphthongis five Bivocalibus;" wherein he endeavours to shew, that there are no diphthongs, and that two vowels

[z] See the English translation of Selden's "Mare Clausum," by order of the long parliament, and the appendix.

[A] It was reprinted in his "Opera Critica," in 1658.

can never unite in such a manner as to form one syllable [E]; Mr. John Saltmarsh having published a treatise, the preceding year, in defence of the Antinomian doctrine, concerning "free grace," Gataker this year, 1646, wrote an answer to it, entitled, "A Mistake or Misconstruction removed, &c." In 1647, he recovered in strength so far, as to be able to go to church; and he ventured into the pulpit, where in preaching he burst a vein in his lungs, the mischief of which was however prevented for the present, by letting blood. He soon after resumed his preaching; but this threw him again into a spitting of blood, which, though relieved again by opening a vein, made the pulpit duty too dangerous. Yet he continued to administer the sacraments, and to give his usual short discourses at funerals, suitable to the occasion. Being thus disabled from preaching, he supplied that defect as far as possible, by publishing several learned works; most of which, besides others already mentioned, were printed among his "*Opera Critica*," at Utrecht, in 1668, folio.

He was the first of the 47 ministers, who in 1648, subscribed the remonstrance to the army and the general, against the design of trying and executing the king. He was not at all pleased with the principles and proceedings of the independent faction, which prevailed then and afterwards; and declared his opinion in defence of the doctrine and discipline of the presbyterian polity, both in private conferences, and openly from the pulpit. Among these he had some friends still in power, that maintained him in the possession of his legal rights. But, as soon as it appeared that he was rather suspected than countenanced by the state, some of his parishioners refused payment of their share of the composition for the tithes of their houses; which, upon an amicable law-suit, had been decreed him in the court of exchequer, and in satisfaction for which, he consented to accept of 40*l.* per ann. This refusal he bore with patience, and diverting himself in his study, produced several other learned works; among which his edition of "*Marcus Antoninus's Meditations*, with his Preliminary Discourse of the Philosophy of the Stoics, and Commentary [c]," is most esteemed.

In 1653, he was drawn into a dispute with Lilly the astrologer, about the certainty of his art, which he had maintained was revealed to mankind by the good angels. Our author, in his annotations upon Jeremiah, taking notice of this profaneness, had used the astrologer a little roughly, calling him blind buzzard, &c. in return to which, Lilly in his "*Annus Tenebrosus*," re-

[a] This was also reprinted in his "*Opera Critica*."

[c] The preliminary discourse was re-

printed in his "*Opera Critica*," and again in the edition of "*Marcus*," in 1697, by Stanhope.

affected upon the divine; who replied, in "A Vindication of the Annotations, &c. 1653," 4to. It is said that he had thought proper before he had published this piece, to consult Mr. Briggs, for his opinion in the point; whereupon the professor returned a decisive and ready answer, that he conceived it to be a mere system of groundless conceits. To this Lilly printing an answer, wherein he charged his antagonist with covetousness, and prostituting his function to worldly views, Gataker wrote "A Discourse Apologetical," vindicating himself from those calumnies [D]. This last piece was published in 1654; and the same year he died, being in his 80th year. His corpse was interred at his own church, Mr. Simon Ashe preaching his funeral sermon: this was printed in 1655, with a narrative of his life, which has been the ground-work of this memoir. He would never suffer his picture to be drawn, and probably it is owing to the same cause, that no stone marked the place of his burial [E].

Mr. Ashe gives him the following character. As to his person, he was of a middle stature, a thin habit of body, a lively countenance, and fresh complexion, of a temperate diet, of a free and chearful conversation, addicted to study, but not secluding himself from useful company; of a quick apprehension, sharp reason, solid judgment, and so extraordinary a memory, that though he used no common-place book, yet he had all his reading in readiness, as his prodigious number of quotations shew. He was a man so moderate and conscientious, that he would not go the length of any party, which was the true reason of his not accepting preferment, and also of his being disliked successively by all parties. In the reigns of James and Charles I. he disliked the high notions of churchmen, and the maxims of the government, which he rightly foresaw would be fatal both to them and the church. When he came amongst the divines at Westminster, for which he never received any thing, he drew upon himself the displeasure at least, if not the hatred, of such as were zealous for the hierarchy: but when he declared himself in that assembly in favour of episcopacy, and excepted against the solemn league and covenant, till the words were so altered as to be understood only of ecclesiastical courts and the exorbitant power of bishops, he lost the affections of the other party, who were for destroying episcopacy root and branch. His open declaration against the subsequent proceedings of those who resolved all power and authority into that of the sword, heightened

[D] This led him to give an account of several transactions of his life, and how he came by his preferments. He was very temperate in his diet and way of living, which was all the reason Lilly had

for charging him with avarice. Yet the astrologer, in defence of his craft, persecuted him after his death. See his article.

[E] Aubrey's Hist. of Surrey; in Rotterd. hithe.

the aversion of the predominant faction, and exposed him to much ill-treatment from their tools; who charged him with inconstancy, changing sides, and squaring his doctrine to the times: whereas he was always consistent in his principles, and, instead of shifting from party to party, was never the instrument of any; but lived contented upon a very small provision, at most 100*l.* a year, and was reviled for even keeping that.

His extensive learning was admired by the great men abroad, as Salmasius and others, with whom he held a correspondence. Axenius styles him a man of infinite reading and exact judgment; and Colomies tells us, that of all the critics of that age, who have written for the advancement of polite learning, there is none superior to him in the talent of explaining authors [F]. Morhoff speaks of all his Latin works with high commendation [G]: and Baillet has a chapter concerning his writings, in which he acknowledges his profound skill in the learned languages, his great accuracy and admirable sagacity; but adds, that he was too bold in his conjectures [H]. Gataker left several MSS. some of which were published by his son Charles Gataker, rector of Haggerston in Buckinghamshire. In the course of his long life he had four wives. His son was also an author, but of no great or important work.

GAUBIL (ANTOINE), one of the French missionaries in China, whose knowledge of that country was carried to a wonderful extent by an active spirit of enquiry, and a residence of thirty years in it. He was born at Caillac, in 1708, and died in 1759. He acted as interpreter at the court of Pekin; and his knowledge of the sciences and history of China were matter of astonishment to the Chinese themselves. He sent many curious memoirs on the subject to Europe, besides which, he published a good history of Gengiskhan, in 4to, 1739; and a translation of the Chou King, in 1771. His eulogium may be found in the 31st vol. of the "*Lettres curieuses et edifiantes.*"

GAUDEN (JOHN), was son of John Gauden vicar of Mayfield in Essex, where he was born in 1605. He had his grammar-learning at Bury St. Edmunds in Suffolk, whence he was removed to St. John's-college in Cambridge; and, having made a good proficiency in academical learning, took his degrees in arts. About 1630, he married a daughter of sir William Russel of Chippenham in Cambridgeshire, and was presented to that vicarage. He also obtained the rectory of Brightwell in Berkshire, which bringing him near Oxford, he entered himself of Wadham-college in that university, and became tutor to two of his father-in-law's sons; other young gentlemen, and some

[F] *Climac. liter. Co. xx.*

[G] *Polyhist. Philol.*

[H] *Jugement des Savans, Vol. II.*

p. 279.

noblemen, were also put under his care. He proceeded B. D. July, 1635; and D. D. July 8, 1641.

He had now been some years chaplain to Robert earl of Warwick; and that nobleman siding with the parliament against the king, was followed therein by his chaplain, who being appointed, Nov. 29, 1640, to preach before the house of commons, adapted his discourse so exactly to the humour of the prevailing party, that they made him a present of a large silver tankard, which was generally made use of in his house, with this inscription, "*Donum honorarium populi Anglicani in parlamento congregati, Johanni Gaudenati.*" This was only an earnest of future favours. In that discourse he inveighed against pictures, images, and other superstitions of popery: and the parliament next year presented him to the rich deanery of Bocking in Essex. He accepted the nomination, but did not choose to depend entirely upon it; and therefore made interest with Laud, then prisoner in the Tower, and procured a collation from that archbishop, undoubtedly the rightful patron [1].

Upon the abolition of the hierarchy, and establishment of the presbyterian form of church government, he complied with the ruling powers, was chosen one of the assembly of divines, who met at Westminster in 1643, and took the covenant as enjoined by their authority; though he was far from approving it, and offered his scruples and objections against it, both as to matter and authority; and though his name was among those who were to constitute the assembly of divines, yet it was afterwards struck off the list, and Mr. Thomas Godwin put into his room. He published the same year a piece, entitled, "*Certain Scruples and Doubts of Conscience about taking the solemn League and Covenant, tended to the Consideration of sir Lawrence Bromfield and Zacharias Crafston,*" 4to: and though, at length, he forbore the use of the Liturgy of England, yet he persevered in it longer in his church than any of his neighbours. Nor did he continue any longer openly to espouse the cause of the parliament, than they stuck to their first avowed principles of reforming only, and not rooting out monarchy and episcopacy.

With these dispositions, he was one of those divines, who signed the protestation which was presented to the army, against trying and destroying the king; and not content with joining among others in that cause, he distinguished himself above the rest by publishing a piece, entitled, "*The religious and loyal Protestation of John Gauden, Doctor in Divinity, against the present declared Purposes and Proceedings of the Army, and others, about the trying and destroying of our Sovereign Lord*

[1] Wood says, the House of Lords sent the archbishop an order to do it. *Athen. Oxon.* Vol. II.

the King; sent to a Colonel, to be presented to the Lord Fairfax, and his General Council of Officers, the 5th of January, 1648, Lond. 1648," 4to. Nor did his zeal stop here: presently after the king's death he wrote what he called, "A just Invektive against those of the Army and their Abettors, who murdered king Charles I. on the 30th of January, 1648, with some other poetical Pieces in Latin, referring to those tragical Times, written February 10, 1648 [κ]."

He went still further: for, having got into his hands his majesty's meditations, &c. written by himself, he took a copy of the MS. and immediately resolving to print it with all speed, he prevailed with Mr. Royston, the king's printer, to undertake the work. But when it was about half printed, a discovery was made, and all the sheets then wrought off were destroyed. However, this did not damp Gauden's spirit. He attempted to print it again, but could by no possible means get it finished, till some few days after his majesty's destruction; when it came out under the title of *Εικων Βασιλικη*, or, "The Portraiture of his Sacred Majesty in his Solitude and Sufferings." Upon its first appearance, the powers then at the helm were immediately sensible, how dangerous a book it was to their cause; and therefore set all their engines at work to discover the publisher; and having seized the MS. which had been dispatched to the king, they appointed a committee to examine into the business. Gauden, having notice of this proceeding, withdrew privately in the night from his own house to sir John Wentworth's, near Yarmouth, with a design to convey himself beyond sea: but Mr. Symonds, his majesty's chaplain, who had communicated the MS. to the doctor [L], and had been taken up in a disguise, happening to die before his intended examination, the committee were not able to find out any thing, by any means whatsoever. Upon this, the doctor changed his resolution, and stayed in England [M]; where he directed his conduct with so much policy, as to keep his preferments during the several periods of the usurpation; although he published several treatises in vindication of the Church of England and its ministers, as may be seen below [N].

In

[κ] This, however, was not published till after the Restoration in 1662.

[L] He was rector of Raine in Essex, which being in the neighbourhood of Bocking, he had contracted a friendship with our author. Hollingworth's Defence of *Εικων Βασιλικη*, p. 16.

[M] Truth brought to Light, p. 35, a pamphlet by Ludlow.

[N] These are; 1. "Hieraspistes. or, An Apology of the Ministers of the Church of England, 1653." 2. "The Case of

Ministers Maintenance by Tithes (as in England) plainly discussed in Conscience and Prudence, 1653." N. B. Tithes were abolished about this time. 3. "Christ at the Wedding, or, A Treatise of Christian Marriages to be solemnly blessed by Ministers." N. B. Justices of the peace were empowered to perform that rite in those times. 4. "A Petitionary Remonstrance presented to O. P. by John Gauden, D. D. a Son, Servant, and Supplicant for the Church of England, in Behalf of many  
Thousanda

In 1659, as soon as the first dawn of the Restoration began to shew itself, the doctor printed “*ἱερα δακρυα, Ecclesiæ Anglicanæ suspiria*,” “The tears, Sighs, Complaints, and Prayers of the Church of England, setting forth her former Constitution, compared with her present Condition, also the visible Causes and probable Cures of her Distemper,” in four Books, folio. The same year, upon the death of bishop Brownrigg, he succeeded him as preacher to the Temple [O]; and upon the return of Charles II. he succeeded the same bishop in the see of Exeter, Nov. 1660, having been made king’s chaplain before. The value of a bishopric was greatly enhanced at this time, by the long intermission that had happened in renewing the leases of their estates, during the abolition of episcopacy. In this view, the nomination to Exeter might be looked upon as a present from his majesty of 20,000*l.* since the bishop received that sum in fines on the renewal of leases [P].

But he did not sit down content here; thinking his services deserved something more. He had already published his “*Antisacrilegus*,” or, “A Defensative against the plausible or gilded Poison of that nameless Paper, supposed to be the Plot of Cornelius Burges and his Partners, which tempts the King’s Majesty by the Offer of 500,000*l.* to make good by an Act of Parliament, to the Purchasers of Bishop’s Lands, &c. their illegal Bargain for 99 Years, 1660,” 4to: As also, his “*Analytis*, against the Covenant in Defence of the Hierarchy;” and his “*Anti-Baal-Berith*, or, The binding of the Covenant and all the Covenanters to their good Behaviour, &c. With an Answer to that monstrous Paradox of no Sacrilege, no Sin, to alienate Church Lands, without, and against all Laws of God and Man.” These were all printed before his promotion to the see of Exeter. His zeal continued to glow with equal ardour the two following years; in his “*Life of Hooker*,” prefixed to an edition of Hooker’s works, published by him in 1661; and, again, in his “*Pillar of Gratitude*, humbly dedicated to the Glory of God, the Honour of his Majesty, &c. for restoring Episcopacy,” in 1662. But, above all, he particularly pleaded his merit in respect to the *Εικων Βασιλικη*. He applied to the

Thousands, his distressed Brethren, Ministers of the Gospel, and other good Scholars, who were deprived of all public Employment, 1659.” Abp. Usher went to the protector at the same time to intercede for them. Besides these, he published, with the same spirit of vindicating the doctrine of the church of England, “A Discourse concerning public Oaths, and the Lawfulness of swearing in judicial Proceedings in order to answer the Scru-

ples of the Quakers, 1649.”

[O] Wood, *ibid.* That prelate died Dec. 17, 1659, and his funeral sermon was preached by our author, who printed it with his life subjoined.

[P] Several evidences in the controversy, concerning *Εικων Βασιλικη*, by J. Young, p. 26, 1703, 4to. Ludlow tells us, that, in order to procure a translation, he alledged to the king that Exeter had a high rack, but a low manger.

earl of Clarendon, in a letter dated Dec. 28, 1661, with a petition to the king; wherein, having declared the advantages which had accrued to the crown by this service, he adds, that what was done like a king, should have a king-like retribution. In another letter to the duke of York, dated Jan. 17, the same year, he strongly urges the great service he had done, and importunately begs his royal highness to intercede for him with the king. Chancellor Hyde thought he had carried his merit too far, with regard to the king's book: and, in a letter to him, dated March 13, 1661, writes thus: "The particular you mention, has indeed been imparted to me as a secret: I am sorry I ever knew it; and, when it ceases to be a secret, it will please none but Mr. Milton."

He adhered, however, closely to the court, and, in compliance with the measures which were then pursued, drew up a declaration for liberty of conscience extending to papists, of which a few copies were printed off, though presently called in: he was about the same time employed to draw up another declaration of indulgence to the quakers, by an exemption from all oaths. He also wrote, "Considerations touching the Liturgy of the Church of England, in Reference to his Majesty's late Declaration, and in order to a happy Union in Church and State, 1660." So that he obtained a removal to the see of Worcester, to which he was elected May 23, 1662. But with this promotion he was so far from being satisfied, that he looked upon it as an injury: he had, it seems, applied to the king for the rich bishopric of Winchester, and flattered himself with the hopes of a translation thither; and the regret and vexation at the disappointment is thought to have hastened his end, for he died in September that year. After his death, his widow, being left with five children, in consideration of the short time he had enjoyed Worcester, and the charge of removing from Exeter, petitioned the king for the half year's profits of the last bishopric; but her petition was rejected as unreasonable, on account of his large revenues and profits at his first coming to Exeter. As to his character, it is certain he was an ambitious man; which, as is usually the case, occasioned the moral part to be severely sifted. In which respect, the behaviour of his relict, though otherwise intended, was far from being of service to his memory. In a letter to one of her sons, after the bishop's death, she calls the *Εικων Βασιλικη*, "The Jewel;" said, her husband had hoped to make a fortune by it; and that she had a letter of a very great man's, which would clear up that he wrote it [Q]. This assertion, as Clarendon had predicted, was eagerly espoused by the anti-royalists, in the

[Q] See an account of the controversy about the author of this work in the "Anecdotes of Bowyer," p. 631.

view of disparaging Charles I. and that kindling the indignation of those who thought his majesty greatly injured thereby, these in return exposed the dark side of the bishop's character to view: and represented him as an inconstant, ambiguous, and lukewarm man, covetous of preferment, hasty and impatient in the pursuit of it, and deeply tinctured with folly and vanity; upon the whole, an unhappy blemish and reproach of the sacred order. Nor is bishop Kennet's censure less severe, though conveyed in a somewhat less intemperate language, when he tells us, that Dr. Gauden was capable of underwork, and made himself a tool to the court, by the most sordid hopes of greater favour in it. This charge is supported by two instances, namely, his drawing up the two declarations already mentioned; one for liberty of conscience to the papists, the other for indulgence to the quakers in respect to taking an oath: the latter of which we have seen passed into an act of parliament, and the policy and justice of the former attested by a connivance to all loyal papists, or such as deny the pope's power of dissolving their allegiance to their lawful sovereign, which was the express motive for making the declaration. The most candid character of him is that left us by Wood, who says, "that he was esteemed by all who knew him, to be a very comely person, a man of vast parts, and one that had strangely improved himself by unwearyed labour; and was particularly much resorted to, for his most admirable and edifying way of preaching." It is certain, however, he had too luxuriant an imagination, which betrayed him into an Asiatic rankness of style; and thence, as bishop Burnet argues, it may be certainly concluded, that not he, but the king himself, was the true author of the *Εἰκὼν Βασιλική*; in which there is a nobleness and justness of thought, with a greatness of style, that caused it to be esteemed the best written book in the English language.

Soon after his death there came out, written by him, "A Discourse of artificial Beauty in point of Conscience between two Ladies, 1662." This was followed by another tract, published, together with some on the same subject by Whitgift, Hooker, and Sanderson, under the title of "Prophecies concerning the Return of Popery, 1663." These were aimed at the sectaries, who were said to be opening a door, at which Popery would certainly enter. Lastly, in 1681, there appeared in 12mo, "The whole Duty of a Communicant, &c." with bishop Gauden's name prefixed to it.

GAULMIN (GILBERT), a French minor author, who while he lived, contrived to establish a fame superior to his real deserts, by haranguing in societies of beaux and ladies. He was a counsellor of state, and died in 1665, at the age of 60. His works are thus enumerated. 1. "Notes and Commentaries on Psellus, and

and on Theodore Prodomus." 2. "Notes on the Treatise of an anonymous Rabbin, concerning the life and death of Moses," 1629, 8vo. 3. "Remarks on the false Callisthenes." 4. "An edition of the Romance of Ismenus and Ismenias, in Greek and Latin," 8vo. 1618. 5. "Poems, consisting of Epigrams, Odes, Hymns, and a Tragedy." He had a competent knowledge of ancient and modern languages, and is allowed to have had some fire in his compositions, though such as greatly wanted the regulation of judgment.

GAUTHIER (JEAN-BAPTISTE), a French abbé, chaplain to de Langle bishop of Boulogne, and to Colbert bishop of Montpellier, was born at Louviers, in the diocese of Evreux, in 1685. The latter of his patrons employed him as an adviser and a secretary, after whose death he retired to Paris, where he published many tracts against infidels. He died of a fall in 1755, aged 71. The most remarkable of his works are, 1. "A Tract against Pope's Essay on Man, which he attacks as impious." 12mo. 1746. 2. "Theological Letters, against Hardouin and Berruyer," 3 vols. 12mo. 3. "An Attack upon the Jesuits," 12mo. 1743. 4. "A Collection of Letters against Infidelity," 12mo. 1746; and several other publications. He produced many other works, of which a complete list is given in *France Littéraire*. Anno 1758.

GAY (JOHN), an English poet, was born in 1688, near Barnstaple in Devonshire; and put to the free-school there, where he acquired a taste for classical literature. This was all the education of that kind which he obtained: for the estate of his family, which was ancient, being much reduced, his fortune was not sufficient to support him as a gentleman [R]; and his friends, therefore, chose to breed him to some genteel trade. He was accordingly put apprentice to a silk-mercator in London. But this step was taken without consulting the taste and temper of the youth. The condition of an apprentice appeared too illiberal; he was not made, it seems, for a counter. The shop soon became his aversion; he was seldom seen in it; and in a few years his master, upon the offer of a small consideration, willingly consented to give up his indentures. Having thus purchased the ease of his mind, he indulged himself freely and fully in that course of life to which he was irresistibly drawn by nature. Genius concurred with inclination; poetry was at once his delight and his talent; and he suffered not his Muse to be disturbed by any disagreeable attention to the expence of cultivating his mind.

[a] In his "Rural Sports," he says,

He never had been blest by fortune's hand;  
Nor brighten'd plowshares in paternal land.

These

These qualities recommended him to such company and acquaintance as delighted him most ; and among others to Swift and Pope, who were exceedingly struck with the open sincerity, the undisguised simplicity of his manners, and the easiness of his temper. To the latter he addressed the first-fruits of his Muse, entitled, " Rural Sports, a Georgic, printed in 1711 [s]." This piece discovered a rich poetical vein, peculiar to himself, and met with some agreeable attestations of its merit, that would have been enjoyed with a higher relish, had not the pleasure been interrupted by the ill state of his finances ; which, by an uncommon degree of thoughtlessness and cullibility [τ], were reduced now to a low ebb. Our poet's purse was an unerring barometer of his spirits ; which, sinking with it, left him in the apprehension of a servile dependence, a condition he dreaded above any thing that could befall him. The clouds were, however, shortly dispelled by the kindness of the duchess of Monmouth, who appointed him her secretary in 1712, with a handsome salary. This seasonable favour seating him in a coach, though not his own, kindled his Muse to new efforts. He first produced his celebrated poem, called, " Trivia, or, the Art of walking the Streets ;" and the following year, at the instance of Pope, he formed the plan of his " Pastorals." There is not perhaps in history a more remarkable example of the force of friendship in an author, than was the undertaking and finishing of this inimitable poem. Pope, in the subscription of the Hanover-club to his translation of the " Iliad," had been ill used by Philips their secretary, and his rival in this species of poetry. The translator highly resented the affront ; and, meditating revenge, intimated to Gay, how greatly it was in his power to pluck the bays from this envied rival's forehead. Gay immediately engaged in his friend's quarrel, and executed his request even beyond his expectation. The rural simplicity neglected by Pope, and admired in Philips, was found, though mixed with some burlesque, only in the " Shepherd's Week." This exquisite piece of nature and humour, came out in 1714, with a dedication to lord Bolingbroke, which Swift facetiously called the author's original sin against the court.

In the mean time, so noble a way of serving his friend was the sure way of serving himself. The most promising views opened to him at court ; he was caressed by some leading persons in the ministry ; and his patroness rejoiced to see him taken from her house, the same year, to attend the earl of Clarendon,

[s] In the same year he published, in prose, " The present State of Wit ;" a character of the then periodical papers. See the " Supplement to Swift." years afterwards, who there observes, that Providence never designed him, for this reason, to be above two and twenty. Pope's Works, Vol. IX. Lett. 33.

[τ] These are the words of Swift many

as secretary in his embassy to the court of Hanover. But, whatever were his hopes from this new advancement, it is certain, they began and ended almost together; for queen Anne died in fifteen days after their arrival at Hanover. This, however, did not prove an irreparable loss; his present situation made him personally known to the succeeding royal family; and returning home he made a proper use of it, in a handsome compliment to the princess of Wales, on her arrival in England [u]. This address procured him a favourable admittance at the new court; and, that raising a new flow of spirits, he wrote his farce, "The What d'ye call it," which appeared upon the stage before the end of the season, and was honoured by the presence of the prince and princess. The profits, likewise, brought some useful recruits to his fortune; and his poetical merit, being endeared by the sweetness and sincerity of his nature, procured him an easy access to persons of the first distinction. With these he passed his time with much satisfaction, notwithstanding his disappointment in the hopes of favours from the new court, where he met with nothing better than a simile. In 1716, he made a visit to his native county at the expence of lord Burlington, and repaid his lordship with an humorous account of the journey. The like return was made for Mr. Pulteney's favour, who took him in his company the following year to Aix in France [x].

This easy travelling, with some decent appointments, was one of the highest relished pleasures of Gay's life [y], and never failed of calling forth his Muse. Soon after his return from France, he introduced to the stage, "The Three Hours after Marriage." His friends Pope and Arbuthnot had both a hand in this performance, and the two principal characters were acted by two of the best comedians at that time; yet, with all these helps and advantages, it was very ill received, if not condemned, the first night [z]. Gay stood the brunt with an unusual degree of magnanimity, which seems to have been inspired by a hearty regard for his partners; especially Pope, who was greatly affected with it. In 1718, he accompanied Pope to lord Harcourt's seat in Oxfordshire, where they united in consecrating to posterity the death of two rustic lovers, unfortunately killed in the neighbouring fields by a stroke of lightning [A]. In 1720, he again recruited his finances by a handsome subscription to his poems,

[u] See his "Epistle to a Lady, occasioned by the arrival of her Royal Highness the Princess of Wales;" printed in his works.

[x] They are both printed in his works. This last shews on which side his friends lay, for Pulteney had resigned his place of secretary of war in April preceding. Salmon's Chron. Hist. anno 1717.

[y] This foible is rallied by Swift, with his usual kind of severity to our author. Lett. 49 and 57.

[z] Cibber's "Lives of the Poets," who observes, the two players were Johnson and Mrs. Oldfield.

[A] See Gay's letter to Elijah Fenton, in Biog. Brit.

which he collected and printed in 2 vols. 4to; but falling into the general infatuation of that remarkable year, he lost all his fortune in the South-sea scheme, and consequently all his spirits. This stroke, in fact, had almost proved fatal to him; he was seized with a violent colic; and, after languishing some time, removed in 1722 to Hampstead, for the benefit of the air and waters; but, by the assistance of Dr. Arbuthnot, who constantly attended him, at length he recovered. He then began to write his tragedy called, "The Captives;" which, when finished, he had the honour of reading from the MSS. to the princess of Wales, in 1724. Her royal highness also promised him further marks of her favour, if he would write some fables in verse for the use of the duke of Cumberland; which task he accordingly undertook, and published them in 1726, with a dedication to that prince. All this was done against the advice of Pope, the duke being then only an infant; and the result happened, as that friend presaged, to be very disagreeable to him [B].

Upon the accession of George II. to the throne, he was offered the place of gentleman-usher to the then youngest princess Louisa; a post which he thought beneath his acceptance [C]: and, resenting the offer as an affront, in that ill-humour with the court, he wrote the "Beggar's Opera;" which, being brought upon the stage Nov. 1727, was received with greater applause than had ever been known on any occasion. For, besides being acted in London 63 days without interruption, and renewed the next season with success, it spread into all the great towns of England, was played in many places to the 30th and 40th time; at Bath and Bristol 50, &c. It made its progress into Wales, Scotland, and Ireland, where it was performed 24 days successively; and lastly, was acted in Minorca. The ladies carried about with them the favourite songs of it in fans, and houses were furnished with it in screens. The fame of it was not confined to the author only; the person who acted Polly, till then obscure, became all at once the favourite of the town; her pictures were engraved, and sold in great numbers; her life written; books of letters and verses to her published, and pamphlets made of her sayings jests [D]; and, to crown all, after being the mother of several antenuptial children, she obtained the title and rank of a dutchess by marriage. There is scarcely to be found in history an example, where a private subject, undistinguished either by birth or fortune, had it in his

[B] Swift observes, that in the "Fables" he was thought to be something too bold with the court. *Intelligencer*, No. III.

far advanced in life. Swift is very merry upon it, and observes to him, that O. Cromwell did not begin to appear till he was older. *Lett.* 29.

[C] He excused himself as being too

[D] Swift's *Intelligencer*, No. III.

power to feast his resentment so richly at the expence of his sovereign. But this was not all; he went on in the same humour, and cast a second part in a similar mould; which, being excluded from the stage by the lord chamberlain, he was encouraged to print with the title of "Polly," by subscription; and this too, considering the powers employed against it, was incredibly large [F]. Neither yet did it end here. The duke and dutchess of Queensberry took part in resenting the indignity put upon him by this last act of power; resigned their respective places at court; took the author into their house and family; and treated him with all the endearing kindness of an intimate and much beloved friend.

These noble additions to his fame, his fortune, and his friendships, inspired him with fresh vigour, raised him to a degree of confidence and assurance, and he was even prompted to think that "The Wife of Bath," despised and rejected as it had been [F], might, with some improvements which he could now give it, be made to taste the sweets of this happy change in his fortune. In this temper he revised and altered it, and brought it again upon the stage in 1729, but had the mortification to see all his sanguine hopes of its success blasted; it met with the same fate in the play-house as formerly. This rebuff happened in March 1729-30; and produced a degree of melancholy, which, with the return of his constitutional distemper the colic, gave a new edge to the sense of his disappointments at court, with respect to the "Beggars Opera." By that satire, he had flattered himself with the hopes of awing the court into a disposition to take him into favour, in order to keep so powerful a pen in good humour. But this last refinement upon his misery, added to former indignities, threw him into a dejection, which he in vain endeavoured to remove, by another tour into Somersetshire, in 1731. In short, he grew incurable. But the state both of his body and mind cannot be so forcibly described, as it is in his own account of it to Pope. "My melancholy," says he, "increases, and every hour threatens me with some return of my distemper. Nay, I think I may rather say, I have it on me. Not the divine looks, the kind favours and expressions of the divine dutchess, who hereafter shall be in place of a queen to me, nay, she shall be my queen, nor the inexpressible goodness of the duke, can in the least cheer me. The drawing-room no more receives light from these two stars. There is now (what Milton says in hell) darkness visible. O that I had never known what a court was. Dear Pope, what a barren

[x] It was said, that he got more this way, than he could have done by a bare theatrical representation. Cibber's Apology, p. 144.

[F] Viz. in 1714; when it was first acted. Cibber's Lives of the Poets.

foil (to me so) have I been striving to produce something out of! Why did not I take your advice before my writing fables for the duke, not to write them, or rather to write them for some young nobleman? It is my hard fate, I must get nothing, write for them or against them." In this disposition, it is no wonder that we find him rejecting a proposal, made to him by this last-mentioned friend in 1732, of trying his Muse upon the Hermitage, then lately built by queen Caroline in Richmond-gardens; to which he answers with a fixed despondency, that "he knew himself unworthy of royal patronage."

In the delightful retirement of Amesbury, however, a seat of his noble patron, near Stonehenge upon Salisbury-plain, he found lucid intervals enough to finish his opera called "Achilles;" and coming with the family to his grace's house in Burlington-gardens, to pass the winter season, he gave that piece to the play-house. The week after, he was suddenly seized with a violent inflammatory fever; which, ending in a mortification of the bowels, in three days put a period to his life, Dec. 11, 1732. In his short illness he was attended by two physicians, besides Dr. Arbuthnot, who particularly observed, that it was the most precipitate case he ever knew; meaning, after the fever shewed itself: for there were prognostics enough to predict his approaching end long before, and he himself was sensible of it. In October, he sent Pope his last gift, as a token to be kept in remembrance of his dying friend; declaring, that he found by many warnings, that he had no continuing city here. "I begin," says he, "to look upon myself as one already dead; and desire, my dear Mr. Pope, whom I love as my own soul, if you survive me, as you certainly will, if a stone should mark the place of my grave, see these words put upon it:

Life is a jest, and all things shew it,  
I thought so once, but now I know it.

With what else you may think proper." This dying request was executed by that friend with remarkable piety [G]; and the whole epitaph inscribed on a very handsome marble monument, erected to his memory by the duke and dutchess of Queensberry, who took care to have his body interred with a suitable funeral solemnity. The corpse was brought from his grace's house to Exeter-change in the Strand; where, after lying in a very decent state, it was removed to Westminster-abbey, and interred in the South-cross-isle, against the tomb of Chaucer, near the place where stands his monument.

[G] His moral character is particularly the Poets;" which, however, had been insisted on; perhaps, the more, as it had been aspersed by Pope in the Dunciad, lib. iii. ver. 149, 159, first edition.

The opera of "Achilles" was brought upon the stage soon after his death, and met with a very good reception, which was greatly promoted by the duke of Queensberry, who was uncommonly assiduous in patronizing it; and who, as Pope observes, acted in this, and every thing else, more than the part of a brother to his deceased friend. It was also, through the influence of his example, that the profits of the representation were given by the managers of the play-house to our author's two widow sisters, Katharine and Joanna, relict's of Mr. Ballet and Mr. Fortescue, who, as heirs at law, shared his fortune (about 3000*l.*) equally between them; which disposition was agreeable to his own desire, and therefore he made no will. He left several MSS. behind him, some of which came into the hands of Pope, who took care no doubt (as he promised Swift) to suppress such as he judged unworthy of him. A few years after his death, there was published under his name a comedy, called, "The Distressed Wife," the second edition of which was printed in 1750; and in 1754, a humorous piece, with the title of "The Rehearsal at Gotham."

GAYOT DE PITAVAL (FRANÇOIS), a French author, native of Lyons, remarkable rather for the magnitude of his work, entitled, "Causes Célèbres," in twenty volumes duodecimo, than for any merit as a writer. He seemed destined to fail in every walk of life. He began by taking orders, and became an abbé; he then quitted the church for the army, where he obtained no distinction, and at 50 became an advocate. Not succeeding in this occupation, he applied himself diligently to his pen; in which employment he rather proved his assiduity than his powers. His great work, though interesting in its subject, is rendered intolerable by the heaviness and badness of the style, with the puerilities and bad verses interspersed. It has been two or three times abridged. His other works are not more admired. They are, 1. "An Account of the Campaigns of 1713 and 1714;" a compilation from the Memoirs of Vilbart. 2. "The Art of adorning and improving the Mind," a foolish collection of witticisms; and, 3. A compilation entitled, "Bibliothèque des Gens de Cour." He died in 1743, at the age of 70.

GAZA (THEODORE), a very eminent man at the time of the revival of letters in Europe, was born at Thessalonica in Greece in 1398 [H]. Some have called him Theodore de Gaza, as if he had been a native of that village; but they were wrong in so doing. His country being invaded by the Turks, he was obliged to quit it; and, in 1430, he went into Italy, to seek that tranquillity abroad, which was denied him at home. He applied himself, immediately on his arrival there, to learn the

Latin tongue; and for that purpose, put himself under the tuition of Victorinus de Feltre, who taught it at Mantua. He was, indeed, past the age when languages are usually attained, yet he made himself such a master of Latin, that he spoke and wrote it with the same facility and elegance, as if it had been his native tongue: though Erasmus is of opinion, that he could never fairly divest himself of his Greek idiom. His uncommon parts and learning soon recommended him to public notice; and particularly to the patronage of cardinal Bessarion. Gaza had taken a very fair and exact copy of Homer's "Iliad;" for transcribing ancient authors was a method to which the learned, before the invention of printing, frequently had recourse, to support themselves and their families. This copy, written by so illustrious a hand, the cardinal was extremely desirous to purchase; and he obtained either that, or one like it, which is still extant in his library at Venice.

About 1450, Gaza went to Rome, being called thither by Nicholas V. with many other professors of the Greek language, scattered about Italy, to translate the Greek authors into Latin: Great jealousies and dissensions arose among these learned thus assembled [1]; and an actual quarrel broke out between Gaza and George Trapezuntius in particular. Paul Jovius, however, assures us, that he not only far surpassed all the Greeks, his fellow-labourers and contemporaries, in learning and solidity of judgment, but also in the knowledge of the Latin: which, says Jovius, he attained to that supreme degree of perfection, that it was not easy to discern, whether he wrote best in that or his native tongue. On account of these extraordinary qualities no doubt it was, that he was admitted to such a familiarity with cardinal Bessarion, as to be called by him in some of his writings his friend and companion.

Nicholas V. dying in 1456, Gaza went to Naples, where he was honourably received by king Alphonsus, to whom he had been well recommended; but this prince dying in 1458, he returned to his patron the cardinal at Rome, who soon after gave him a benefice in Calabria. This would have been a very competent provision for a man so temperate in all things, but yet he was always poor and in distress; for he was so extremely attentive to letters, that he left the management of his substance to servants; which was as effectual a way to dissipate it, as if he had lived in the most extravagant manner. It is related, that towards the latter end of his life he went to Rome, with one of his performances finely written upon vellum, which he presented to Sixtus IV. expecting to receive from his holiness an immense reward for so curious and valuable a present. But the

[1] Hody de Græcis Illustribus, &c. p. 61. Lond. 1742,

pope, having coolly asked him the expence he had been at, gave him but just what was sufficient to defray it : which moved him to say, with indignation, that “ it was high time to return to his own country, since these over-fed asses at Rome had not the least relish for any thing but weeds and thistles, their taste being too depraved for what was good and wholesome.” Pierius Valerianus, who relates this, in his book *De Infelicitate Literatorum*, adds, that Gaza flung the money into the Tiber, and died soon after of disappointment and grief. He died at Rome, and in 1478, which might, perhaps, be soon after the presentation of his book : he might die too of disappointment, but there is no absolute reason to assign that cause, for he was 80 years of age.

His works may be divided into original pieces and translations. Of the former are, 1. “ *Grammaticæ Græcæ Libri quatuor.*” Written in Greek, and printed first at Venice in 1495 : afterwards at Basil in 1522, with a Latin translation by Erasmus. 2. “ *Liber de Atticis Mensibus Græcè.*” By way of supplement to his grammar, with which it was printed with a Latin version. 3. “ *Epistola ad Franciscum Philelphum de origine Turcarum, Græcè, cum Versione Leonis Allatii.*” Printed in the *Symmiecta* of the translator at Cologne in 1653. His translations are also of two sorts ; from Greek into Latin, and from Latin into Greek. Of the latter sort are Cicero’s pieces, “ *De Senectute,*” and “ *De Somnio Scipionis :*” both printed in Aldus’s edition of Cicero’s works in 1523, 8vo. Of the former sort are, “ *Aristotelis Libri novem Historiæ Animalium : de Partibus Animalium Libri quatuor : & de Generatione Animalium Libri quinque. Latinè versi. Venet. 1476.*” It was Aristotle’s “ *History of Animals,*” which is said to have caused the enmity between Gaza and Trapezuntius. Trapezuntius, it was alledged, had translated the same work before Gaza : and though Gaza had made great use of Trapezuntius’s version, yet in his preface he boasted, that he had neglected to consult any translations whatever ; and declared contemptuously, that his design was not to enter the list with other translators, or to vie with those whom it would be so easy to conquer. This conduct, if the statement be true, Trapezuntius might very justly resent. The same “ *History of Animals,*” or rather, as P. Valerianus says, his divine lucubrations upon it, were memorable on another account ; for it is said to have been the work which he presented in a Latin translation to Pope Sixtus, and for which he underwent so severe a disappointment. He translated also other Greek books into Latin : as, “ *Aristotelis Problemata,*” “ *Theophrasti Historiæ Plantarum Libri decem,*” “ *Alexandri Problematum Libri duo,*” “ *Æliani Liber de Instruendis Aciebus,*” “ *J. Chrysostomi Homiliæ quinque de incomprehensibili Dei*

Dei Natura." There are extant also some works of Gaza which have never been published.

There is no man of learning spoken of in higher terms, and more universally, than Gaza. Scaliger used to say, that " (if all those who revived the belles letters in Italy, there were not above three that he was inclined to envy: the first was Theodore Gaza, who was certainly a great and learned man, though he has committed some mistakes in his version of Aristotle's 'History of Animals.' The second was Angelus Politianus [κ]; and the third was Picus of Mirandula." In another place, he calls him "doctissimus," a most learned man; commends his grammar, and says, that "he ought to be ranked among the best translators of Greek authors into Latin [L]" Huetius observes, that though he does not differ from the judgment of Joseph Scaliger, in regard to Gaza's translations, where he allows that some things might be better, and some entirely altered; yet, that upon the whole he should be glad, if all translators would do as well, would exhibit the same fidelity, perspicuity, and elegance, that Gaza has displayed [M]."

GEBER (JOHN), an Arabian physician and astronomer, who flourished, according to the best authorities, in the ninth century, and wrote a commentary on the "Syntaxis Magna" of Ptolemy, in nine books: and several other works. This commentary was published at Nuremberg in 1533. In it he endeavoured to correct the astronomy of Ptolemy, but Copernicus called him rather the calumniator of Ptolemy. He was a learned chemist, and as such has been mentioned with respect by the great Boerhaave. But he was also addicted to the reveries of Alchemy, and condescended to use occasionally a jargon suited to the mystic pretensions of those fanciful writers. Dr. Johnson was of opinion, that *gibberish* is best derived from this unintelligible cant of Geber and his followers: anciently, he alledges, it was written *gebrish*. Notwithstanding this, it is allowed that his writings contain much useful knowledge. Other works of Geber now extant are, 1. "His Astronomy, or demonstrative work of Astrology" in nine books, printed at Nuremberg in 1533. 2. "His three Books on Alchymy," published at Strasburg, with one De investigatione perfecti Magisterii, in 1530; and also in Italy from a MS. in the Vatican. 3. "On the Investigation of the truth of Metals, and on Furnaces, with other works." Nuremberg, 1545. 4. "A book called Flos Naturarum," published in 1473. 5. "Also his *Chymica*," printed by Perna, with the chemical works of Avicenna. His *Almagest* is also extant in Arabic. As a specimen of his language, he used to say, *my*

[κ] Scaligerana, Prima, p. 102.  
Interpretibus.

[L] Scaligerana, Posteriora.

[M] De Claris,

*object is to cure six lepers*, meaning that he wished to convert six inferior metals into gold.

GED (WILLIAM)[N], an ingenious though unsuccessful artist, who was a goldsmith in Edinburgh, deserves to be recorded for his attempt to introduce an improvement in the art of printing. The invention, first practised by Ged in 1725, was simply this. From any types of Greek or Roman, or any other character, he formed a plate for every page, or sheet, of a book, from which he printed, instead of using a type for every letter, as is done in the common way. This was first practised on blocks of wood, by the Chinese and Japanese, and pursued in the first essays of Coster, the European inventor of the present art. "This improvement," says James Ged, the inventor's son, "is principally considerable in three most important articles, viz. expence, correctness, beauty, and uniformity." But these improvements are controverted by Mr. Mores and others in the little tract which furnishes this memoir.

In July 1729, William Ged entered into partnership with William Fenner, a London stationer, who was to have half the profits, in consideration of his advancing all the money requisite. To supply this, Mr. John James, then an architect at Greenwich (who built Sir Gregory Page's house, Bloomsbury church, &c.) was taken into the scheme, and afterwards his brother, Mr. Thomas James [O], a letter-founder, and James Ged, the inventor's son. In 1730, these partners applied to the university of Cambridge for printing bibles and common-prayer books by block instead of single types, and, in consequence, a lease was sealed to them April 23, 1731. In their attempt they sunk a large sum of money, and finished only two prayer-books, so that it was forced to be relinquished, and the lease was given up in 1738. Ged imputed his disappointment to the villainy of the press-men, and the ill-treatment of his partners (which he specifies at large) particularly Fenner, whom John James and he were advised to prosecute, but declined it. He returned to Scotland in 1733, and had no redress. He there, however, had friends who were anxious to see a specimen of his performance; which he gave them in 1744, by an edition of Sallust [P]. Fenner died insolvent in or before the year 1735, and his widow married Mr. Waugh, an apothecary, whom she survived. Her

[N] Biographical Memoirs of W. Ged, by Nichols, 1781, 8vo; published for the benefit of Ged's daughter.

[O] George James, another brother, was printer to the city of London; a man of letters, and resided many years in Little-Britain.

[P] "Edinburgi, Gulielmus Ged, Aurifaber Edinenfis, non Typis mobilibus, ut vulgò fieri solet, sed Tabellis seu Laminis fusi, excudebat, MDCCXLIV." The daughter's narrative says it was finished in 1736.

effects were sold in 1768. James Ged, the son, wearied with disappointments, engaged in the rebellion of 1745, as a captain in Perth's regiment; and being taken at Carlisle, was condemned, but on his father's account, (by Dr. Smith's interest with the duke of Newcastle) was pardoned, and released in 1748. He afterwards worked for some time, as a journeyman, with Mr. Bettenham, and then commenced master; but being unsuccessful, he went privately to Jamaica, where his younger brother William was settled as a reputable printer. His tools, &c. he left to be shipped by a false friend, who most ungenerously detained them to try his skill himself. James died the year after he left England; as did his brother in 1767. In the above pursuit Mr. Thomas James, who died in 1738, expended much of his fortune, and suffered in his proper business; "for the printers," says Mr. Mores, "would not employ him, because the block-printing, had it succeeded, would have been prejudicial to theirs." Mr. William Ged died, in very indifferent circumstances, Oct. 19, 1749, after his utensils were sent for Leith to be shipped for London, to have joined with his son James as a printer there. Thus ended his life and project, which, ingenious as it seems, is not likely to be revived, if, as Mr. Mores suggests, "it must, had it at first succeeded, have soon sunk under its own burthen," for reasons needless here to recapitulate.

GEDDES (JAMES), the eldest son of an old and respectable family in the shire of Tweeddale in Scotland, was born about 1710, and received the first rudiments of learning in his father's family, under private tutors. His genius was quick, and, as he took great pleasure in reading, he soon made considerable progress in the learned languages, and the elements of philosophy. As soon as he understood Latin and Greek, he entered with remarkable spirit into the sentiments of the ancient writers, and discovered an ardent desire for a more intimate knowledge of them. He afterwards studied the different branches of philosophy at the university of Edinburgh, and particularly applied to mathematical learning, in which he made uncommon proficiency, under the tuition of the late learned M'Laurin. After he had acquired a competent knowledge of philosophy, his thoughts were turned to the law, which he proposed to make the peculiar study and profession of his life. After the usual course of preparatory study for this employment, he was admitted advocate, and practised at the bar for several years with growing reputation; but he did not arrive to the greatest eminence in his profession, as he was cut off by a lingering consumption before he was forty years of age. His character was in all respects amiable and worthy. He retained through his whole life that keen relish for ancient literature, which he had imbibed

imbibed in his youth: and what time he could spare from the duties of his profession, and the necessary affairs of his family, was devoted to the study of the ancient poets, philosophers, and historians. The fruit of these studies was "An Essay on the Composition and Manner of Writing of the Ancients, particularly Plato." Glasgow, 1748, 8vo. He is said to have left papers sufficient to make another volume, but they have not been published.

**GEDOYN** (**NICHOLAS**), a French writer, born at Orleans in 1667, went to study at Paris, and was a Jesuit for ten years; but, returning back to the world, became one of the friends of the celebrated Ninon de l'Enclos, and figured as a man of wit and letters. In 1711, he was received into the Academy of Belles Lettres; in 1719, into the French academy; and, 1732, he was named to the abbey of Notre-dame de Beaugency. He died in 1744. He is greatly distinguished by two excellent French translations of Quintilian and Pausanias. There were also published, in 1745, "Oeuvres diverses," or a collection of little essays by him upon subjects of morality and literature. He was besides author of many ingenious dissertations in the memoirs of the French academy.

**GEINOZ** (**FRANÇOIS**), a learned Swiss abbé, admitted in 1735 into the Royal Academy of Belles Lettres, &c. at Paris, and author of several valuable dissertations extant in the volumes of that society. These were published at intervals from the year 1736 to about 1750, and are on the subjects of ancient medals; on Ostracism; on the migrations of the Pelasgi; and several on the plan and character of Herodotus, which author he had a design to publish. He died at Paris in 1752, at the age of 56, much esteemed, not only for his extensive learning, but also for his probity and candour.

**GELASIUS** the elder, bishop of Cæsarea in Palestine, nephew of Cyril bishop of Jerusalem, by whom he was consecrated to Cæsarea in 380. He is praised, both by Theodoret and St. Jerom, for the purity of his style and of his manners. He translated into Greek two books of the ecclesiastical history, Rufinus, and produced several other works. A fragment of one of his homilies on the epiphany is still extant in Theodoret.

**GELASIUS** of Cyzicus, also bishop Cæsarea, flourished about the year 476. He compiled a history of the Nicene council, in three books, partly from an old manuscript of Dalmatius archbishop of Cyzicus, and from other authorities. His style, according to Photius, was extremely low and bad, and the credit of his account, whether from himself or his manuscript, is as bad as possible. Two books of pope Gelasius I. on the double nature in Christ, have been erroneously ascribed to him.

**GELASIUS**

GELASIUS I. bishop of Rome, elevated to that see in 492, was successor to Felix II. He was engaged, as his predecessor had been, in the disputes between the eastern and western churches; and particularly contended with Euphemius, patriarch of Constantinople, about the name of Acacius, which the latter refused to expunge from the sacred list. He is said to have assembled a council of 70 bishops at Rome in 494, where a decree was passed on the subject of canonical and apocryphal books; but the existence of the decree, if not of the council, is doubted by Cave, for very strong reasons. He died in 496. Several works of his are extant, among which are, 1. Epistles. 2. A volume on the power of Anathema. 3. Against some Romans who continued to celebrate the Lupercalia. 4. Against the Pélagian heresy. 5. A book against Eutyches and Nestorius.

GELASIUS II. a Campanian by birth, was elected pope in 1118, but his pontificate was short and turbulent. He was violently ejected by Cencio Frangipani consul of Rome, in the interest of the emperor Henry V. who set up another pope; he endeavoured to regain his see, not only by anathematizing his opponent, but by force of arms. He was, however, repulsed, and retired to the monastery of Clugny in France, where he died very early in the year 1119.

GELDENHAUR (GERARD EOBANUS), a learned German, was born at Nimeguen in 1482 [Q]. He studied classical learning at Deventer, and went through his course of philosophy at Louvain with such success, that he was chosen to teach that science there. It was in this university that he contracted a strict friendship with several learned men, and in particular with Erasmus. He made some stay at Antwerp, whence he was invited to the court of Charles of Austria, to be reader and historian to that prince: but, not liking to change his abode often, he did not think proper to attend him into Spain, but disengaged himself from his service, and entered into that of Philip of Burgundy, bishop of Utrecht. He was his reader and secretary 12 years, that was, to 1624; after which, he executed the same functions at the court of Maximilian of Burgundy. He was sent to Wittemburg in 1526, in order to enquire into the state of the schools and of the church at that place. He faithfully reported what he had observed in that city, and confessed he could not disapprove of a doctrine so conformable to the scriptures, as that which he heard there: and upon this he forsook the popish religion, and retired towards the Upper Rhine. He married at Worins, and taught youth there for some time. Afterwards he was invited to Augsburg, to undertake the same em-

ployment; and at length, in 1534, he went thence to Marburg, where he taught history for two years, and then divinity to his death. He died of the plague in 1542. He was a man well skilled in poetry, rhetoric, and history. The most considerable of his works are, 1. "*Historia Batavica.*" 2. "*De Batavorum Insula.*" 3. "*Germaniæ Inferioris Historia.*" 4. "*Epistola de Zelandia.*" 5. "*Satiræ Octo.*"

His changing his religion, and some writings which he published against the church of Rome, occasioned a quarrel between him and Erasmus. Erasmus called him a seditious fellow; and blamed him for publishing scoffing books, which only irritated princes against Luther's followers. He blamed him also for prefixing the name and some notes of himself to certain letters, the intent of which was, to shew that heretics ought not to be punished. This was exposing Erasmus to the court of Rome, and to the popish powers: for it was saying in effect, that Erasmus had furnished the innovators with weapons to attack their enemies. Nothing could be more true; but Erasmus did not like to have such ill offices done him. Age had made him a coward, if he was not one naturally; and he was afraid to avow principles, which he secretly maintained. He abused Geldenhaur, therefore, in very severe terms; compared him to the traitor Judas; and, instead of assisting him in his necessity, put him off with raillery. "But, my dear Vulturius," for so he nick-named him, "since you have taken the resolution to profess an evangelical life, I wonder you find poverty uneasy; when St. Hilarion, not having money enough to pay his boat-hire, thought it cause of glory, that he had undesignedly arrived at such Gospel perfection. St. Paul also glories, that he knew how to abound, and how to suffer need; and that, having nothing, he possessed all things. The same apostle commends certain Hebrews, who had received the Gospel, that they took the spoiling of their goods joyfully. And that, if the Jews suffer none to be poor among them, how much more does it become those who boast of the Gospel, to relieve the wants of their brethren by mutual charity: especially, since evangelical frugality is content with very little. Those who live by the spirit want no delicacies, if they have but bread and water: they are strangers to luxury, and feed on fasting. We read, that the apostles themselves satisfied their hunger with ears of corn rubbed in their hands. Perhaps, you may imagine I am jesting all this while."—very likely—"but others will not think so." *Epist. l. 31. ep. 47.*

It is proper to observe, that Gerard Geldenhaur was better known by the name of his country, than by that of his family; for he was usually called Gerardus Noviomagus: and Erasmus, in his letters to him, gives him no other name.

GELEE (CLAUDE), commonly called Claude of Lorraine.  
See CLAUDE.

GELENIUS (SIGISMUND), a learned and excellent man, was born of a good family at Prague about 1498. He began very early to travel through Germany, France, and Italy; and easily made himself master of the languages of those countries. In Italy, he confirmed himself in the knowledge of the Latin tongue, and learned the Greek under Marcus Musurus. In his return to Germany, he went through Basil; and became acquainted with Erasmus, who conceived an esteem for him, and recommended him to John Frobenius for corrector of his printing-house. Gelenius accepted of that charge, laborious as it was; and had a great number of Hebrew, Greek, and Latin books; which Frobenius was printing, to correct. He acquitted himself well in this employment till his death, which happened at Basil about 1555. He had married in that city, and left behind him two sons and a daughter. He was a tall man, and very corpulent; had an excellent memory, and a ready sharp wit. He was wonderfully mild and good-natured, so that he could scarce ever be put into a passion: but never retained ill-will against any man. He was not curious to pry into other people's affairs, nor at all mistrustful; but endowed with primitive, yet not weak, simplicity.

The reader may wonder at our recording a man, who seems to have been remarkable for nothing but his extreme good temper and industry: but he is still to be further informed. Gelenius was not content with correcting the press, but became also a translator and critic; and few learned men have translated so many works from Greek into Latin. Hear what an able judge, Henry Valesius, has said in his favour; where, having mentioned Accursius and Gelenius, he says, that "both of them were men of very great learning, as their writings testify; but that Gelenius had a greater strength of genius, and a more discerning judgement. This appears from many valuable works of his, and; particularly, from his Latin translations of Dionysius Halicarnassensis, Appian, Philo, Josephus, Origen, and others; all which shew him to have been a man of excellent parts and singular learning: as likewise does his edition of Ammianus Marcellinus's history; wherein he had made a great number of judicious and ingenious emendations, and with admirable dexterity restored the strange transposition of pages, which is to be found in all the manuscript copies, and appears in Accursius's edition. Wherefore, I willingly give him this public testimony of applause, that no one hath as yet deserved better of Ammianus Marcellinus than he." He first published a dictionary in four languages, the Greek, Latin, German, and Selavonian: after which, he wrote annotations on Livy and Pliny.

Pliny. Erasmus does not speak so advantageously of his performance on Pliny: but, on the contrary, gives an indifferent character of it. "Gelenius," he says, "was strangely imposed on by a manuscript copy, wherein some smatterer had altered whatever he thought fit out of his own head, and given us as it were a new Pliny. I advised him not to trust to that copy, but he would not hearken to me. Hermolaus Barbarus [R], would not venture to alter Pliny's text. Gelenius fancied that he had done a wonderful thing; but I take it to be an unpardonable crime." He published an edition of Arnobius, which has likewise been very much condemned. Barthius calls him "a most ingenious but most bold man, and one who has taken unbounded liberties in his edition of Arnobius, which he has reformed, or rather transformed, according to his own fancy [s]: and the prefacer to the Leyden edition of 1651, charges him with "trusting too much to his own abilities, with inserting his conjectures into the text, with rejecting the ancient readings on his own single authority, and with dressing up an Arnobius in no wise resembling the true one." The judgement of Huetius seems to allow some foundation for these censures; who says, that "Gelenius has left more monuments of his skill in translating, than almost any one else. He is in particular esteemed copious and elegant; bold in bringing several periods into one, or breaking them into more; and he gives a new turn to passages, when he does not happen to understand them."

The disregard of Gelenius for riches and honours was extraordinary. The employments, which were offered him in other places, could not tempt him to quit his peaceful situation at Basil. Lucrative professorships he could not be induced on to accept; and when he was invited to the king of Bohemia's court, he preferred his own quiet and humble life to the splendid dignities with which he would there have been incumbered. Though Erasmus judged him worthy of a better fortune, yet he durst not wish to see him rich, lest it should abate his ardour for the advancement of learning. According to Thuanus, he struggled all his life with poverty.

GELLERT (CHRISTIAN FURCHTEGOTT), a celebrated German poet, was born at Haynichen, a small village between Freyberg and Chemnitz in Misnia, July 4, 1715. He went to school at Meissen, and then was removed to Leipzig to complete his studies, but after four years was recalled, his father, who had a large family, not being able to support the expence. After maintaining himself for some years as a tutor in private families, he returned to Leipzig, at the age of forty-one, and two years after was made professor of philosophy. He lectured also in

[a] *Epist. lxxix. lib. 29.* Dated May 21, 1535. [s] *Adversaria, lib. 44, c. 1.*

poetry and eloquence with great applause, and exercised himself continually in writing poems in his native language, by which he gradually established a fame which pervaded all Europe. The part of his works best known is, 1. His "Fables and Tales," many of which have been translated into various European languages. He wrote also, 2. "A Collection of Hymns," which is esteemed very good. And, 3. "Didactic Poems," confessedly of less poetical merit than the others, though very excellent in morality. He wrote, 4thly, a comedy, called "The Devotee," which had merit. There are, also, 5thly, Epistles by him. He died in December, 1769, of an obstruction in his bowels, a disorder to which he had long been subject. He was a man of the easiest and most conciliating manners; pleasing even to strangers; and of a disposition to form and preserve the most valuable friendships. He was open and enthusiastic in his attachments, ready at all times to give his counsel, labour, and money, to serve his friends. In himself, of a timid and hypochondriac habit, and disposed to criticize both his own character and works with a severity of which his friends could not acknowledge the justice. He had a constitutional fear of death, which, notwithstanding, receded as the hour of trial approached; so that he died with calmness and fortitude [T]. A singular story is told of a countryman who brought Gellert a load of fire-wood, simply out of gratitude for the pleasure he had enjoyed in reading his charming fables.

GELLI (JOHN BAPTIST), an eminent Italian writer, and a man of extraordinary qualities, was born of mean parents at Florence in 1498. His condition was such, that recourse was had to a trade for his livelihood; and, accordingly, he was brought up a taylor. Such, however, was the acuteness and greatness of his genius, that this did not hinder him from acquiring more languages than his own, and making an uncommon progress in the belles lettres. Thuanus says, indeed, that he did not understand Latin: but that historian is certainly mistaken; for Gelli translated, from Latin into Italian, "The Life of Alphonfus Duke of Ferrara," by Paul Jovius, and a treatise of Simon Porzio, "De Coloribus Oculorum," at the request of those writers; and it cannot be imagined, that such a request would have been made, if it had not been known that he understood the Latin language more than ordinarily well. It is not certain that he understood the Greek; nay, it is pretty well agreed that he did not; for though he translated the "Hecuba" of Euripides into Italian, he was known to do it from the Latin version. He excelled, however, in his native tongue, and acquired the highest reputation by the works he published in it. He was acquainted with

[T] Ernesti Opusc. Oratoria, Tom. II. p. 134, &c.

all the wits and learned men of Florence; and his merit was universally known. He was chosen a member of the academy there; and the city, to do him all the honour they could, made him one of their burgessees. Nevertheless, he continued the exercise of his profession to the end of his life; and he tells us, in a letter to F. Melchior, March 3, 1553, that he devoted working-days to the care of his body, and Sundays and festivals to the culture of his understanding. The same letter shews the modesty of this surprising man, whom we find reproaching his friend for giving him honourable titles, which did not agree with the lowness of his condition. He died in 1563, in his 65th year.

In 1546, he published at Florence, "Dialoghi," in 4to. There are but seven dialogues here; but in the fifth edition, which was printed in 1551, 8vo, and is the best, there are three more added. It must be observed, that he changed the title from "Dialoghi," to "i Capricci del Bottaiuolo." He published also, "La Circe, 1549 and 1550," 8vo. This work consists of ten dialogues, and treats of human nature; where the author introduces Ulysses and some other Greeks, who were transformed by Circe into various beasts, disputing about the excellence and misery of man and other animals. It has been translated into Latin, French, and English. These dialogues, like the rest of Gelli's, are written in the manner of Lucian. We have too by him, "Le Lezioni fatte da lui nell' Accademia Fiorentina, 1551," 8vo. These dissertations are employed upon the poems of Dante and Petrarch. Lastly, he published several letters upon Dante's *Inferno*, entitled, "Ragionamento sopra le Difficultà del mettere in Regole la nostra lingua," without date. He was the author also of two comedies, "La Sporta," and "Lo Errore;" and of some translations, as we have already observed.

GELLIBRAND (HENRY), professor of astronomy at Gresham-college, was the son of Henry Gellibrand, M. A. and some time fellow of All-Souls-college in Oxford. He was born in the parish of St. Botolph, Aldersgate, in London, in 1597: but his father settling upon a paternal estate at St. Paul's Cray in Kent [u], he probably received the rudiments of his education in that neighbourhood. He was sent to Trinity-college, Oxford, in 1615; and took his first degree in arts, in 1619. He then entered into orders, and became curate of Chiddingstone in Kent; but, having conceived a strong inclination for mathematics, by hearing one of sir Henry Saville's lectures in that science, he grew, by degrees, so deeply enamoured with it, that though he was not without good views in the church, he resolved to forego them

[u] Our author's grandfather John 1558, the year of the defeat of the Spanish armada by sir Francis Drake.

altogether. He contented himself with his private patrimony which was now come into his hands, on the death of his father; and the same year, becoming a student at Oxford, made his beloved mathematics his sole employment. In this leisure, he prosecuted his studies with so much diligence and success, that, before he became M. A. which was in 1623, he had risen to excellence, and was admitted to a familiarity with the most eminent masters. Among others, Mr. Hen. Briggs, then lately appointed Savilian professor of geometry at Oxford by the founder, shewed him particular countenance and favour. This, in a few years, was improved to a degree of intimate friendship, insomuch, that the professor communicated to him all his notions and discoveries, and, upon the death of Mr. Edmund Gunter, recommended him to the trustees of Gresham-college, where he once held the geometric lecture, for the astronomy professorship. He was elected, Jan. 22, 1626-7. His friend, Mr. Briggs, dying in 1630, before he had finished his "*Trigonometria Britannica*," recommended the completing and publishing of that capital work to our author.

As Gellibrand was puritanically inclined, while he was engaged in this work, his servant, William Beale, by his encouragement, published an almanack for the year 1631, wherein the popish saints, usually put into our kalendar, were omitted [u]; and the names of other saints and martyrs, mentioned in the book of martyrs, were placed in their room as they stand in Mr. Fox's kalendar. This gave offence to Dr. Laud; who, being then bishop of London, cited them both into the high-commission court. But when the cause came to a hearing, it appeared, that other almanacks of the same kind had formerly been printed; on which plea they were both acquitted by abp. Abbott and the whole court, Laud only excepted; which was afterwards one of the articles against him at his own trial. This prosecution did not hinder Gellibrand from proceeding in his friend's work, which he completed in 1632; and procured it to be printed by the famous Ulacque Adrian, at Gouda in Holland, in 1633, folio, with a preface, containing an encomium of Mr. Briggs, expressed in such language, as shews him to have been a good master of the Latin tongue [x]. While he was abroad on this business, he had some discourse with Lansberg, an eminent astronomer in Zealand, who affirming that he was fully persuaded of the truth of the Copernican system, our author observes, "that this so styled a truth

[u] Wood tells us, particularly, that the Epiphany, Annunciation of our Lady, &c. were also omitted in this almanack.

[x] Gellibrand wrote the second book, which was translated into English, and

published in an English treatise with the same title, "*Trigonometria Britannica*, &c." the first part by John Newton in 1658, folio.

he should receive as an hypothesis; and so be easily led on to the consideration of the imbecillity of man's apprehension, as not able rightly to conceive of this admirable opifice of God, or frame of the world, without falling foul on so great an absurdity:" so firmly was he fixed in his adherence to the Ptolemaic system. He wrote several things after this, chiefly tending to the improvement of navigation [y], which would probably have been further advanced by him, had his life been continued longer; but he was untimely carried off by a fever in his 40th year.

As to his character in the learned world, which is that of a mathematician, it must be confessed, that whatever progress he made, was chiefly the produce of a plodding industry, without much genius. Hence we see, that he was not capable of discerning the true weight and force of the reasoning on which the Copernican system was built in his time; and to the same cause must be ascribed that confusion and amazement he was thrown into, upon considering the change (then, indeed, but just discovered) in the variation of the magnetic needle.

GELLIUS (AULUS), or, as some have improperly called him, Agellius, a celebrated grammarian of antiquity, who, according to the best authorities, was born in the reign of Trajan, was a youth in that of Adrian, passed his manhood under Antoninus Pius, and died soon after Marcus Aurelius had been raised to the imperial throne. His instructor in grammar was Sulpitius Apollinaris. He studied rhetoric under Titus Castritius, and Antonius Julianus. After taking the toga virilis, he went from Rome to Athens, where he lived on terms of familiarity with Calvisius Taurus, Peregrinus Proteus, and the celebrated Herodes Atticus. While he was at Athens he began his "Noctes Atticæ." After traversing the greater part of Greece he returned to Rome, where he applied himself to the law, and was appointed a judge. He was deeply versed in the works of Ælius Tubero, Cæcilius Gallus, Servitius Sulpitius, and other ancient writers on the Roman law. His "Attic Nights," contain a curious collection of observations on a vast variety of subjects, taken from books and discourses with learned men, and

[y] These are, 1. "An Appendix concerning Longitude, 1633;" subjoined to the "Voyage of Captain Thomas James into the South Sea." It is reprinted in Harris's "Voyages, 1748." 2. "A Discourse Mathematical, on the Variation of the Magnetic Needle; together with the admirable Diminution lately discovered, 1635." 3. "An Institution Trigonometrical, explaining the Dimensions of plain and spherical Triangles, by Sines, Tangents, Secants, and

Logarithms, &c. with an Appendix concerning the Use of the Forestaff, Quadrant, and Nocturnal, in Navigation, 1634;" and again with additions, by William Leybourn, in 1652. 4. "A Latin Oration in Praise of the Astronomy of Gassendus, spoken in Christ-church-hall, some Time before he left the University." There is of his a MS. entitled, "Diatriba Lunarum," in the British Library, and some others mentioned in Birch's "History of the Royal Society," Vol. IV.

are particularly valuable for preserving many facts and monuments of antiquity which are not elsewhere to be found. His matter has rendered him an object of curiosity to the most distinguished scholars, and his style, though not perfectly pure, is, in the judgement of the most acute critics, rather to be commended for its beauties, than blamed for its singularities. Macrobius frequently copies from him without acknowledgement. There are twenty books of the "*Noctes Atticæ*," but of the eighth, only the titles of the chapters remain. After many editions of this author, he was published by Proust for the use of the dauphin, at Paris, in 1681, 4to; and by James Gronovius at Leyden in 1706, 4to: and since by Conradus at Leipzig, in 1762. An excellent English translation with notes, was published by Mr. Beloe, in 1795.

GEMINIANI (FRANCESCO), a fine performer on the violin, and composer for that instrument, was born at Lucca in Italy, about 1680 [z]. He received his first instructions in music from Scarlatti, but finished his studies under Corelli. In 1714, he came to England; and, two years after, published twelve sonatas, "*à Violino, Violone, è Cembalo*." These, together with his exquisite manner of performing, had such an effect, that he was at length introduced to George I. who had expressed a desire to hear some of the pieces contained in this work, performed by himself. Geminiani wished, however, that he might be accompanied on the harpsichord by Handel; and both accordingly attended at St. James's. The earl of Essex, being a lover of music, became a patron of Geminiani: and, in 1727, procured him the offer of the place of master and composer of the state of music in Ireland: but this, not being tenable by one of the Romish communion, he declined; saying, that, though he had never made great pretensions to religion, yet the repouncing that faith in which he had been baptized, for the sake of worldly advantage, was what he could not answer to his conscience. He afterwards composed Corelli's solos into concertos; he published six concertos of his own composition, and many other things. The life of this musician appears to have been very unsettled; spent in different countries, for he was fond of making excursions; and employed in pursuits which had no connection with his art. He was, particularly, a violent enthusiast in painting; and, to gratify this propensity, bought pictures; which, to supply his wants, he afterwards sold. The consequence of this kind of traffic was loss, and its concomitant, distress: which distress was so extreme, that he actually did go to, and would have remained in prison, if a protection from his patron the earl of Essex had not delivered him. Yet his spirit

was such, that when the prince of Wales, who admired his compositions, would have settled upon him a pension of 100*l.* a year, he declined the offer, affecting an aversion to a life of dependence.

In 1761, he went over to Ireland, and was kindly entertained there by Mr. Matthew Dubourg, who had been his pupil, and had been made master of the king's band in Ireland upon his refusing it. Geminiani, it is said, had spent many years in compiling an elaborate treatise on music, which he intended for publication; but, soon after his arrival at Dublin, by the treachery of a female servant, who is supposed to have been recommended to him for no other purpose, it was conveyed out of his chamber, and could never after be recovered. The greatness of this loss, and his inability to repair it, made a deep impression upon his spirits, and is conjectured to have hastened his dissolution; at least, he survived it but a short time, dying Sept. 17, 1762.

GEMISTUS (GEORGE), surnamed Pletho, originally of Constantinople, retired to Florence, at that time the asylum of the literati, after the taking of his country by the Turks. He was at the council of Florence in 1438, and greatly distinguished by his wisdom as well as learning. He lived to be above 100. He was the author of, 1. "Commentaries upon the Magic Oracles of Zoroaster;" a book of profound erudition. 2. "Historical Treatises;" these discover a great knowledge of Grecian history. 3. "A Comparison between Plato and Aristotle;" in which, however, he leans to the former. He was, indeed, a strong Platonician.

GEMMA (REINIER), a Dutch physician, a native of Dockum in Friseland, practised physic at Louvain. He was born in 1508, and died in 1555. Besides his medical skill, he was esteemed one of the best astronomers of his age; and wrote several works on that science, and other branches of mathematics. He is often called, Gemma Frisius, from his country. His son, Cornelius Gemma, was also famous for his proficiency in the same sciences, and died in 1579, at the age of 44.

GENDRE (LOUIS LE), a French historian, born of an obscure family at Rouen, in 1659, and raised by the patronage of Harlay, archbishop of Rouen, and afterwards of Paris. His patron gave him first a canonry of Notre-Dame, and afterwards he was made abbé of Claire-Fontaine in the diocese of Chartres. He died in 1733. Le Gendre was author of several works, of which the most important were the following: 1. "A History of France, from the Commencement of the Monarchy, to the Death of Louis XIII." in three vols. folio, or eight, 12mo, published in 1718. This history, which is considered as an abridgement, is much esteemed by his countrymen. The style is

is simple, and rather low, but it contains many curious particulars not recorded in other histories. It is reckoned more interesting than the history of Pere Daniel, though less elegant. His first volumes, from the nature of the subject, were less admired than the last. 2. "Manners and Customs of the French, in the different periods of the Monarchy," a single volume, in 12mo, which may serve as an introduction to the history. 3. "The Life of Francis Harlay;" a work dictated by gratitude, but more esteemed for its style than its matter. 4. "An Essay on the Reign of Louis the Great:" a panegyric, which ran through four editions in eighteen months. 5. "A Life of cardinal d'Amboise, with a parallel of other Cardinals who have been ruling Statesmen," Paris, 1724; an instructive, but not very laboured work. 6. "Life of Peter du Bosc."

GENDRE (GILBERT CHARLES LE), marquis of St. Aubin, known as an author of one or two good works; was first counsellor in the parliament of Paris, then master of requests, and died in 1746, at the age of 59. He wrote, 1. "A Treatise on Opinion," in eight vols. 12mo. This is a collection of historical examples, illustrating the influence of opinion in the different sciences. The work is well written; and though it displays more erudition than genius, contains many sound remarks to clear up facts, and remove errors. 2. "Antiquities of the Royal Family of France:" a work in which he displays a system of his own, but not with sufficient success to subvert the opinions of others.

GENDRE (NICOLAS LE), a famous French sculptor, who died at Paris in 1670, at the age of 52. Many of his works still subsist there, and are admired for the good sense and chasteness of their designs.

GENEBRARD (GILBERT), a celebrated Benedictine, a zealous partizan of the league in France, and a writer for it, but also a good divine, and learned writer in theology, was born at Riom in Auvergne, in 1537. He studied at Paris, and having acquired a profound knowledge of Hebrew, was professor of that language at the royal college for thirteen years. He was twice named for episcopacy, yet never obtained it, and at last died in a kind of exile at his priory of Semur in Burgundy, in consequence of the violence of his writings against Henry IV. As a polemic as well as a politician, he was a most violent and abusive writer, but is said to have been more prudent in his conduct than in his style. He died in 1597. The following verse which was placed upon his tomb, served rather to prove the perishable nature of fame, than the merit of the man:

"Urna capit cineres, nomen non orbe tenetur."

His chief works are, 1. "A sacred Chronology;" a work esteemed in its day. 2. "A learned Commentary on the Psalms." 3. "Three books on the Trinity." 4. "A Translation of Josephus," not much esteemed. 5. "Translations from various Rabbins." 6. "An Edition of Origen's Works."

GENESIUS (JOSEPHUS), one of the Byzantine historians, who flourished about the year 940, and, by order of Constantine Porphyrogenitus wrote a history of Constantinople in four books, from Leo the Armenian, to Basilus the Macedonian. Kuster Olearius, Bergler, and several other learned men, had proposed to publish this history, but, after all, it was printed at Venice in 1733, in such a manner, that Menckenius heavily laments the fate of the author, who, after the efforts of so many most learned men, "fell at last," he says, "into the impure hands of the Venetians, whence he came forth disfigured in the most miserable manner." Bergler's copy is still in the hands of Saxius, a learned German, and may, perhaps, yet be printed, if the same fatality does not continue to prevail.

GENEST (CHARLES CLAUDE), a French poet of some celebrity, was born at Paris in 1636. The early part of his life was unfortunate. He attempted to go to India, and was taken by the English. He then taught French in England for some time, but, disgusted with that mode of subsistence, returned to France. He now obtained the protection of some great personages, became preceptor in some very high families, whence he obtained an abbey, and other lucrative situations, became a member of the French academy, and died at length in 1719, at the age of 84. He wrote a didactic poem on the natural proofs of the existence of a God, and the immortality of the soul, several tragedies, one of which, entitled Penelope, is highly commended; some epistles; and other small poems.

GENGIS, KHAN, son of a khan of the Moguls, was born in 1193. He was only thirteen years of age when he began to reign, and soon after was obliged by a very general conspiracy among his subjects and the neighbouring powers, to retire to Aveni-khan, a Tartar prince. In this situation, he studied and practised the art of war, greatly to the advantage of his protector, whom he re-established in his throne, after his brother had dispossessed him of it. He then married the daughter of this khan, who, notwithstanding that tie, and those of gratitude, endeavoured not long after to destroy him. Gengis escaped, overcame this perfidious enemy, and raising a large army, followed the impulse of his ambition, and conquered every country against which he marched. In the space of about twenty-two years, he had made himself master of Cathay, Corea, the greatest part of China, and no small portion of Asia. His dominions thus became of an extent almost unparalleled, and he

he was meditating to carry them still farther, by completing the conquest of China, when death interrupted his projects in the year 1227. His conquests, too extensive for any other prince, were divided after his decease among his four sons.

GENNADIUS, patriarch of Constantinople, succeeded Anatolius in 458. He laboured very diligently to restore the discipline of his see which he found greatly impaired, and made many good regulations. He wrote a commentary on Daniel, and many homilies, all of which have perished, nor does any thing remain of his writings, except a circular epistle against simony, and a fragment of a work against the anathemas of Cyril. His character is that of an eloquent and able theologian. He died in 471.

GENNADIUS, an ecclesiastical writer, was a priest of Marseilles, not a bishop, as some have imagined; and died about the year 492 or 493. There are two works of his remaining; one, "*De Dogmatibus Ecclesiasticis*," which was falsely attributed to St. Augustin, and has been printed in some editions of his works; another, "*De Illustribus Ecclesiæ Scriptoribus*." He has been accused of adhering some time to the errors of Pelagius; but, as is now agreed, without any reasonable foundation.

GENSERIC, a king of the Vandals in Spain, who began to reign about 428. He was the natural son of Godesilius, whom he succeeded, and commenced his reign by gaining a signal victory over Hermenric king of the Suevi. Boniface, governor of Africa, being disgraced through the intrigues of Ælius, called in the aid of Genseric, to preserve him in his throne. When he had made his peace at Rome, he would willingly have dismissed his auxiliary, but this was not to be done, and Genseric established himself in Africa by defeating, first Boniface, and afterwards Aspar, who was sent with all the force of the empire to oppose him. Hence he became the first Vandal king of Africa, and soon after took an opportunity to make himself master of Carthage. He attacked Sicily also; but his most formidable invasion was that of Rome, undertaken at the desire of Eudoxia, against Maximus, who had murdered her husband Valentinian III. and threatened to compel her to espouse him. Genseric sailed for Italy with a large fleet, entered Rome in June, 435, and gave up that city to a cruel pillage, which lasted fourteen days. Maximus, who had fled at his approach, was destroyed by his own people. Eudoxia herself became the victim of the vengeance she invited, being carried into captivity with her two daughters, Eudoxia and Placidia. The former was married to Huneric son of the conqueror: the mother and the other daughter were, after a time, sent back to the emperor in Greece. Genseric, thus powerful in Africa and Italy, became the terror  
of

of all the countries bordering on the Mediterranean; and was uniformly successful both by land and sea. His greatest danger arose from the fleet of Leo I. commanded by his brother-in-law Basiliscus, in 468. Genseric would now have been overpowered, and Rome avenged, had not Basiliscus, bribed, as it is supposed, by him, delayed the attack till he lost his advantage; when the Vandal, by sending in some empty ships on fire among the Roman fleet, put them into confusion, and gained the victory. Genseric was a strenuous Arian, and a cruel persecutor of the orthodox Christians; he was in all respects savage and atrocious, but the most skilful politician of his age; fertile in expedients, prompt and bold in the execution of them, and ready to take advantage of all occasions. This scourge of the earth was removed by death in 477. He was succeeded by his son Huneric.

GENTILIS (SCIPIO), a native of the march of Ancona in Italy, and brother of Alberic Gentilis, who was also a writer of some eminence, was born in 1565, and went into Germany with his father. He there studied at Tübingen, Wittenberg, and Leyden, and was a pupil of Lipsius. He was profoundly learned in the civil law, of which he was professor at Altorf, and was famous for the clear method in which he taught. He was also eminent for his knowledge in polite literature, and was of very amiable manners. He died in 1616, having been married little more than four years before his death, to a very beautiful lady from Lucca, by whom he left four children. His principal works were on civil law; as, 1. "*De jure Publico Populi Romani.*" 2. "*De Conjuratibus.*" 3. "*De Donationibus inter Virum et uxorem.*" 4. "*De bonis Maternis et Secundis nuptiis.*" These appeared between 1602 and 1606; but he published also at an earlier period. 5. "*Epic Paraphrases of twenty-five of David's Psalms,*" in 4to, 1584. And, 6. "*Tasso's Jerusalem,*" translated into Latin verse, and published in 1585, 4to.

GENTILESCHI (HORATIO), an Italian painter, was born at Pisa in 1563. After having made himself famous at Florence, Rome, Genoa, and in other parts of Italy, he removed to Savoy; whence he went to France, and at last, upon the invitation of Charles I. came over to England. He was well received by that king, who appointed him lodgings in his court, together with a considerable salary; and employed him in his palace at Greenwich, and other public places. The most remarkable of his performances in England, were the ceilings of Greenwich and York-house. He painted a Madona, a Magdalen, and Lot with his two daughters, for king Charles; all which he performed admirably well. After the death of the king, when his collection of paintings were exposed to sale, nine pictures of Gentileschi were sold for 600*l.* and are now said to be the ornaments

ments of the hall in Marlborough-house. His most esteemed work abroad, was the portico of cardinal Bentivoglio's palace at Rome. He made several attempts in portrait-painting, but with little success; his talent lying altogether in histories, with figures as large as the life. He was much in favour with the duke of Buckingham, and many others of the nobility. After twelve years continuance in England, he died here at 84 years of age, and was buried in the queen's chapel at Somerset-house. His head is among the prints taken from Vandyke, by whom he had been painted.

He left behind him a daughter, Artemisia Gentileschi, who was but little inferior to her father in history-painting, and excelled him in portraits. She lived the greatest part of her time at Naples in much splendor; and was as famous all over Europe for her gallantry and love-intrigues, as for her talents in painting. She painted many historical pictures of full size, among which, the most celebrated was that of David with the head of Goliath in his hand. She drew also the portraits of some of the royal family, and many of the nobility of England.

GEOFFROI (STEPHEN FRANCIS), a celebrated physician and chemist, was the son of an apothecary, and born at Paris in 1672. He travelled in his own country, and into England, Holland, and Italy, to complete his medical studies, and the collateral knowledge of botany and chemistry. On his return, he obtained the degree of doctor, and became professor of chemistry at the King's garden, and of medicine at the Royal college. He was also fellow of the Royal Society in London, and member of the French Academy of Sciences. His modest, timid, and patient character, induced him to study nature with attention, and to aid her with caution; and he took an interest in the recovery of his patients which at the beginning of his practice was rather injurious to him, as causing him to betray too visible an anxiety. He never refused his advice to any one. He died in 1731. The principal work of Geoffroi was that on the *materia medica*, in three vols. 8vo, written in Latin. It was translated into French by Bergier, in seven vols. duodecimo, and afterwards continued by M. Nobleville, who, by adding a history of animals, extended it to seventeen volumes. The medical theses of this author were much esteemed, as much more profound and useful than many which courted popularity without any other claim than elegance of style.

GEORGE of Trebisond. See TRAPEZUNTIVS.

GERARD (TOM, or TUNG), was born either in a small island in Provence, or as is thought more probable, at Amalfi. He was the institutor, and the first grand master of the knights hospitalers of Jerusalem, who afterwards became knights of Malta. Some Italian merchants, while Jerusalem was yet in the

the hands of the Infidels, obtained permission to build a Benedictine monastery opposite to the holy sepulchre for the reception of pilgrims. In 1081, an abbot of that monastery founded also an hospital, the direction of which he gave to Gerard, who was distinguished for his piety. In 1100, Gerard took a religious habit, and associated with others, under a particular vow to relieve all Christians in distress, besides the three great vows of chastity, poverty, and obedience. Gerard died in 1120. His order was protected by the church from the beginning, and in 1154, was confirmed by a bull of Anastasius IV. which distinguished the subdivisions of the order into knights, companions, clerks, and serving brothers. The successor of Gerard as grand master, was Raymond du Puy.

GERARD (BALTHAZAR), the assassin of William the first prince of Orange, was a native of Villefans in Franche-Compté. This villain found means to insinuate himself into the good graces of the prince, by affecting an outrageous zeal for the protestant religion, and a furious hatred of the Roman catholics. He was a constant attendant at prayers and sermons, and scarcely ever seen without a Psalter or New Testament in his hands. Who could have imagined, that so pious an exterior concealed the heart of such a monster? The whole world was duped by his execrable hypocrisy. One day, when the prince of Orange was going out of his palace at Delft, Gerard shot him through the head with a pistol. When the murderer was seized, he asked for pen and paper, to write down all that they wanted to know of him. He declared, that for six years past he had resolved to put to death the prince of Orange, as chief of the rebellious heretics. And why? *To expiate his sins, and merit eternal glory.* He mentioned some of the secular clergy, as having applauded his project; and plumed himself as a noble champion of the church of Rome. He avowed, that if the prince had lived, he would have killed him again, although they made him suffer a thousand tortures: *tantum religio potuit.* His sentence was the same as those of Ravaillac, Clement, Damien, &c. and this fanatic died, in his own conceit, a martyr of the church of Rome, July, 1584.

GERBELIUS (NICOLAUS), an eminent lawyer, was a native of Pforzeim. He was a professor of law at Strasburg, where he died very old in 1560. He was greatly distinguished and respected in his day: Thuanus calls him, "Virum optimum, & pariter doctrina ac morum suavitatem excellentem." His principal work is an excellent description of Greece, under the title of, "Isagoge in tabulam Græciæ Nicolai Sophiani. Basil, 1550," folio. There are besides of Gerbelius, 1. "Vita Joh. Cuspiniani." 2. "De Anabaptistorum ortu & progressu;" a curious work. He published also a New Testament, in 1521.

GERBERON

GERBERON (GABRIEL), born at Saint-Calais in the French province of Maine, in 1628, was first of the Oratory, and then became a Benedictine in the congregation of St. Maur, in 1649. He there taught theology for some years with considerable success, but being too free in his opinions on the Jansenist controversy, was ordered to be arrested by Louis XIV. in 1682. Gerberon contrived to escape into Holland, but the air of that country disagreeing with him, he changed his situation for the Low Countries. In 1703, he was taken into custody by the bishop of Mechlin, and being condemned for errors on the doctrine of grace, suffered imprisonment at Amiens, and in the castle of Vincennes. No sufferings could shake his zeal for what he thought the truth, and in 1710 he was given up to the superiors of his own order, who sent him to the abbey of St. Denis, where he died in 1711, at the age of 82. He was author of many works on the subjects of controversy then agitated, and other topics. His chief work was a general history of Jansenism, 3 vols. 12mo, Amsterdam, 1703, for which he was called a violent Jansenist. Many other of his works are extant, but not much known. He is said to have been impetuous in character and style, but his virtues were also great, his manners severe, and his piety exemplary. A considerable detail of the life of Gerberon is given in the literary history of the congregation of St. Maur, published in 4to, 1770.

GERBIER (Sir BALTHAZAR), a painter of Antwerp, born in 1592. He painted small figures in distemper; and Charles I. was so pleased with his performances, that he invited him to his court. The duke of Buckingham, perceiving that he was a man of very good sense, as well as a good painter, recommended him zealously to his majesty; who knighted him and sent him to Brussels, where he resided a long time in quality of agent for the king of Great Britain. He died in 1661.

GERBILLON (JOHN FRANCIS), one of the Jesuit missionaries in China, and author of some historical observations on Great Tartary; and accounts of some of his travels, inserted in Du Halde's history of China. He was born in 1654, became a Jesuit in 1670, was sent to China in 1685, and arrived at Peking in 1688. He obtained the highest favour with the emperor, for whom he wrote Elements of Geometry, from Euclid and Archimedes; and a practical and speculative geometry, which were splendidly published at Peking in the Chinese and Tartarian languages. The emperor permitted him to preach, and to appoint preachers throughout his vast dominions, but was desirous always to have him about his person. He died at Peking in 1707, superior general of all the missions in China. He wrote an account of his journey to Siam, which has not been published.

GERMANICUS (CÆSAR), son of Drusus and of Antonia the virtuous niece of Augustus, inherited the excellent qualities of his mother. Tiberius, who was his paternal uncle, adopted him, and he was gradually raised to the consulship, the twelfth year of the Christian æra. When Augustus died, he was in Germany, where the soldiers would have raised him to the empire, had he not declined it. He recalled the rebellious to their duty, defeated the Germans under Arminius, and retook a Roman eagle which the Marſi had kept from the defeat of Varus. Being recalled to Rome, he obtained the honours of a triumph, and was appointed commander in the East, whither he returned soon after, to quell the enemies of Rome in that quarter. He was there so successful, that he defeated the king of Armenia, and placed another on his throne. But the splendor of his victories is supposed to have cost him his life; for Tiberius became jealous of him, and if he did not actually poison him, as many thought, contrived to wear out his life with fatigue and vexation. He died at Daphne of Antioch, aged 34, in the 29th year of the Christian æra. His widow, Agrippina, by whom he had nine children, received his ashes with sincerity, as well as solemnity of grief, in which all Rome, except the tyrant, deeply partook. One of his sons was Caligula, who proved so dreadfully unworthy of his excellent father. Germanicus had all the qualities and talents which could conciliate universal affection and esteem: courage, probity, military skill, pleasing manners in society, fidelity in friendship, and even abilities for literature, eloquence, and composition. Some specimens of his Latin poetry are still extant; and he wrote comedies in Greek, and a version of Aratus. In the midst of arms he cultivated polite studies. It is seldom that so many admirable qualities unite in a person of such rank; and it must have been, therefore, with the most poignant regret, that the Romans saw him so early cut off by the dark suspicions, or unfeeling treatment, of Tiberius.

GERSON (JOHN), by some called Charlier, an illustrious Frenchman, and usually styled "Doctor Christianissimus[A]," was born in 1633. He became canon and chancellor of the church of Paris; and, when John Petit had the baseness to justify the murder of Louis duke of Orleans, which was committed in 1408 by order of the duke of Burgundy, Gerson caused the doctrine of this tyrannicide to be censured by the doctors and bishops of Paris. His zeal shone forth no less illustriously at the council of Constance, at which he assisted as ambassador from France; and where he distinguished himself by many speeches, and by one, particularly, in which he enforced the su-

[A] Pope Blount, *Cens. Aust.*

periority of the council over the pope. He caused also the doctrine of the above John Petit to be condemned at this council. Not venturing to return to Paris, where the duke of Burgundy would have persecuted him, he retired into Germany, and afterwards got into a convent at Lyons, of which his brother was prior. He died in 1429. A collection of his writings have been published several times; but they came out in Holland, in 1706, under the care of Du Pin, in five vols. folio. In this edition there is a "Gerfoniana," which is represented as being curious.

Thuanus has spoken highly of Gerson in the first book of his history. Hoffman, in his lexicon, calls him, "sæculi sui oraculum;" and Cave, in his "Historia Literaria," says, that no man can be very conversant in his works, *sine insigni fructu*, "without very great benefit." Some have attributed to him the famous book of "the Imitation of Christ;" but for this there seems no sufficient foundation. It is not in any edition of Gerson's works.



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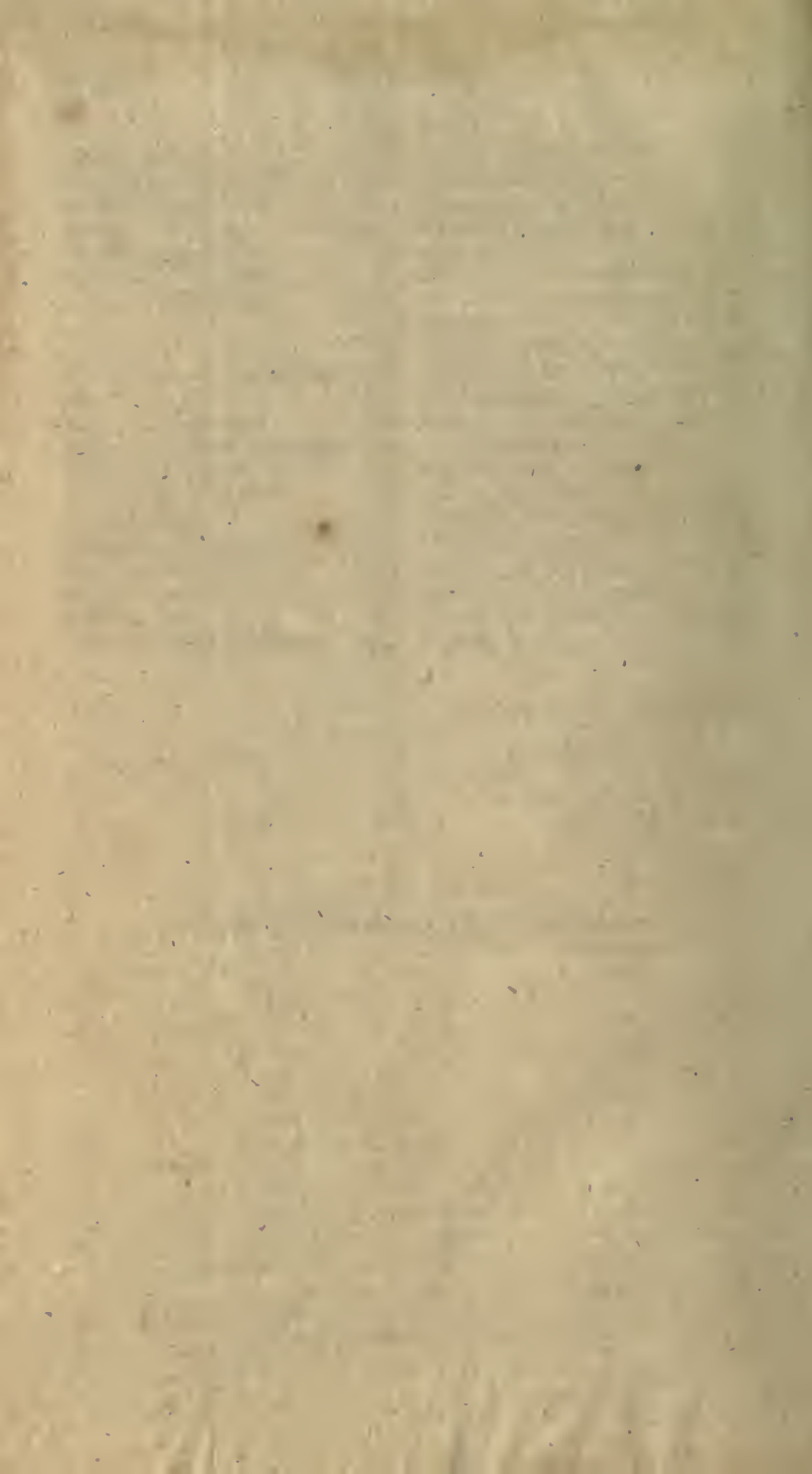
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